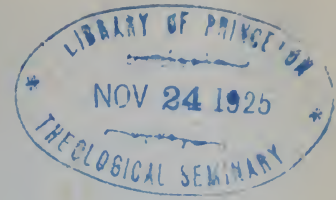






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# The Outlook of Missions



VOLUME XVII

NOVEMBER, 1925

NUMBER 11

## Our Times Are in Thy Hand



REV. E. WARNER LENTZ, JR.

THERE was great joy in the hearts of a host of Church workers when Rev. E. Warner Lentz, Jr., and his young bride, Persis Schramm, set sail, on August 27, for their new and untried field of labor in Mesopotamia. Unfortunately, they had to face a six weeks' delay in London, due to political unrest in the Near East, but this did not dampen their ardor, although it must have been a severe strain on their patience.

It was on October 13 that permission was given them to continue their journey and they hoped to reach Baghdad before the end of the month.

By some mysterious mishap, Missionary Lentz met instant death in a motor accident, October 22, on the Mount of Olives, in the City of Jerusalem. What sacred memories cluster around the brow of that hill from which the Saviour was taken up in clouds of glory into heaven.

If our young brother had to die so early in his missionary career, he could not have died in a lovelier spot, nor his body rest in a grave nearer the place where Jesus gave the promise, "He that believeth in Me shall never die."

What high hopes we had built upon this dear brother in the work of the United Mission in Mesopotamia! We knew of his entire consecration to his chosen field of service, and we had all confidence that the Lord would use him for the performance of a most difficult task.

That he should be stricken on the way to Baghdad bewilders us, and that all our fond hopes are blasted gives us a sense of heart breaking. Amid the clouds and shadows that enshroud us, we can only turn for light to the Lamp of Truth, and accept the solemn admonition: "Be still, and know that I am God, I will be exalted among the heathen."

"If we could push ajar the gate of life,  
And stand within, and all God's working see,  
We could interpret all this doubt and strife,  
And for each mystery could find a key."

## Forty Years in Japan



REV. JAIRUS P. MOORE, D.D.

WITH this as a title for his new book, our veteran missionary, the Rev. Jairus P. Moore, D.D., has told the story of his long career as missionary of the Reformed Church in the United States in that progressive country—*Japan*.

It is a marvel that the memory of one man could be able to recall all that this volume contains. There are 25 chapters with 37 fine illustrations. The book is gotten up in a most attractive style, and reflects in its make-up the rich contents.

Here the reader will really find the history of our Japan Mission, with all its lights and shadows.

Dr. Moore was one of our earliest missionaries—a pioneer in the true sense of the word. He laid foundations of which he tells in a modest but very interesting manner.

### An Excellent Christmas Gift.

This volume should find its way into many homes in our Church. It preserves the record of work in which we can feel a just pride, and its perusal will certainly encourage and inspire pastors and members to continue in the good work.

The price is fixed at One Dollar postpaid, and this will only pay for the actual cost.

Send all orders to the Board of Foreign Missions of the Reformed Church, Room 310, Schaff Building, 1505 Race Street, Philadelphia, Pennsylvania.

### SOME THINGS MISSIONARIES DO

Missionaries create churches which become centres of good, radiating power to form character throughout the community in which they are placed.

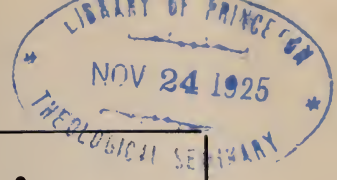
Missionaries train native workers, whose business it is to make Christianity indigenous.

They translate the Bible into the vernacular. From seven million presses last year they directed the printing of more than 122,000,000 pages of the Bible and other Christian literature.

Missionaries found schools, hospitals, colleges and universities, thus introducing influences into the life of the nations which work for the general improvement of the people concerned. In India they teach scientific agriculture, enabling the people to prevent famine. In other countries, in times of distress, they distribute relief.

The Missionary Movement is a mighty force in the world for character and the trained life, and men of character, trained for leadership, are the great need for the solution of national and international problems.





# The Outlook of Missions

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## CONTENTS FOR NOVEMBER

THE QUIET HOUR..... 482

### GENERAL

Sweet Rest Follows Hard Toil..... 483  
Prayer at the Funeral of Dr. Rufus W. Miller..... 484  
Use Your Bible..... 485  
A Remedy for Unfair Dealing..... 486

### HOME MISSIONS

Notes ..... 487  
From Our Winnebago Indian Mission..... 489  
Portland, Oregon and Vicinity..... 489  
Beginnings in Canada..... 491  
Canada ..... 492  
Stony Plain or "Glory Hills" Charge..... 493  
Idaho Mission ..... 495  
Cultural Assimilation of the Japanese in California..... 496  
Conference of Missionaries and Their Elders..... 497  
Observations of the Treasurer..... 498  
The Jew and the Fraternity of Jesus..... 500

### FOREIGN MISSIONS

Tragic Death of Missionary Lentz..... 503  
Religion Not Legislation a Necessity..... 504  
We Extend Our Sympathy..... 504  
Tributes to Miss Louise Bolliger..... 505  
The Sphere of Missions..... 506  
Words of Appreciation..... 507  
Extracts from the Annual Statement to the Synods..... 508  
The Future of Africa..... 512

### WOMAN'S MISSIONARY SOCIETY

Editorial ..... 513  
Notes ..... 514  
Two Western Pennsylvania Girls in Chinatown..... 515  
Two Christmas Parties..... 517  
To an Unmet Friend in America..... 518  
A Typical Day at a Migrant Station..... 519  
Making Dreams Come True..... 520  
Report of W. M. S. O. S. Convention..... 520  
"The Christ of the Andes"..... 523  
Stewardship Meditation ..... 523  
Literature Chat ..... 524  
Girls' Missionary Guild..... 525  
What is a Mission Band?..... 526

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# The Quiet Hour

JULIA HALL BARTHOLOMEW

Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men.

—Psalm 107:8

I thank Thee, my Creator and Lord, that Thou hast given me these joys in Thy creation. this ecstasy over the works of Thy hands.

—JOHANN KEPLER.

Lord, give me faith to live from day to day. With tranquil heart to do my simple part, And with my hand in thine just go thy way!

Lord, give me faith to leave it all to thee! The future is thy gift: I would not lift The veil thy love has hung 'twixt it and me.

—JOHN OXENHAM.

How happy is the forward look of faith! It meets all doubt with confidence in the living Christ. It looks beyond all present disappointment to the completion of his work. It counts itself his fellow-workman in all efforts toward the bettering of the world.

—HILTON JONES.

"It is God's Spirit alone that can make the Word a living power in our hearts and lives. Notice how earnestly in Psalm 119 David prays that God will teach him, and open his eyes, and give him understanding, and incline his heart to God's ways."

Yea! every one that asketh  
Is sure of help and care;  
The fault lies not in asking,  
But in neglecting prayer;  
Blame, blame alone attaches  
To dumbness or despair.

—WINIFRED A. IVERSON.

We progress by the very process of overcoming difficulties. Obstacles, for a man of faith and love on the way of his impulse, are often the signposts on the road God means him to travel. They point the way of progress. They may be the indications of some discovery or some victory which God is calling us to make or to win.

—JAMES REID.

"O let Thy blessing ever be upon my heart, That I may live for Thee!"

Enlarge my heart with thankfulness; and let Thy gracious favors and loving kindness

endure for ever and ever upon Thy servant; and grant that what Thou hast sown in mercy, may spring up in duty. —JEREMY TAYLOR.

Come, labor on!

Who dares stand idle on the harvest plain  
While all around him waves the golden grain?  
And to each servant does the Master say:  
"Go, work today!"

"Everyone that asketh receiveth, everyone that seeketh findeth, to everyone that knocketh it shall be opened." Have you enough confidence in Jesus to believe Him on that point? If you have, everything in your life will begin to change."

"The educated man should find leisure a wonderful, God-given opportunity and a time to come in contact with all the beautiful things in the world. It is an anomaly to find college men and women running after movies, jazz music, dancing, radio, and automobiles, just as the brainless crowd does. They may occasionally use these things, but to make them the refuge of the leisure hours is to belie one's education."

God sees the possibilities. He can turn you to a glorious worth and use if you will but simply and honestly give yourself up to Him.

—MARK GUY PEARSE.

Ready to go, ready to wait,  
Ready a gap to fill:  
Ready for service small or great,  
Ready to do His will!

—M. P. STRINGFELLOW.

The really good things, the big things, are inside and not outside the man. The big thing is not luxury, but contentment; not a big house, but a big satisfaction; not accumulated art treasures, but a fine artistic appreciation; not a big library, but a serene studiousness; not a big estate, but a large vision. The big things are not "the things that are seen, but the things that are not seen." "Seek ye first the kingdom of God and his righteousness." Such are the goodly pearls!

—F. B. MEYER.

## The Prayer

O God, teach us to believe in Thy goodness! May we not presume to set limits to Thy operation! Teach us to look for the tokens of Thy presence even in dark places! Make us brave to bear! Give us patience and hope! In Christ's name. Amen.

—JOHN GARDNER.

# The Outlook

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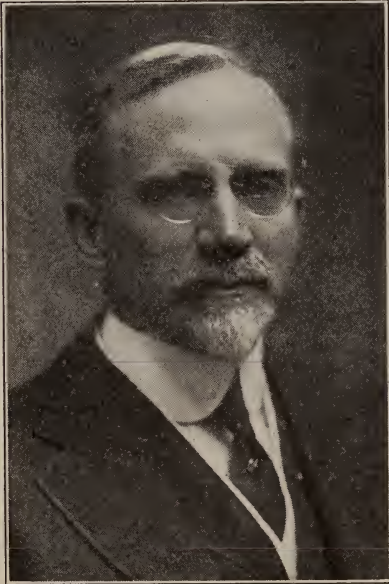
# of Missions

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*OUR MOTTO: The Church a Missionary Society—Every Christian a Life Member*

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## SWEET REST FOLLOWS HARD TOIL



REV. RUFUS W. MILLER, D.D.

last achievements of his splendid career was the completion of the Schaff Building, to which he gave so much of his time and strength. But this is not his finest piece of work. The Schaff Building in time will crumble into dust, but the help and inspiration he gave to the workers in our Sunday Schools will be his imperishable monument. To the brave widow and devoted children we renew our expressions of sympathy with the prayer that the dear Saviour may bless, comfort and help them in their sorest bereavement.

### HE HAD A VISION OF THE WORLD

As the days pass by, I come to see more clearly the greatness of the man whose memory I shall ever cherish. Dr. Rufus W. Miller was my yoke fellow in the bonds of the Gospel for a period of almost forty years. There grew up between us a congenial fellowship, based on the high ideal of service for others. Already in our early ministry we lost sight of the narrow bounds of a provincial religion, and we gave ourselves whole heartedly to the more alluring task of a world service for Christ and the Church. He devoted himself with all his might to the training of the young in the Church, and I threw all my energies on behalf of the "other sheep" and lambs outside the Fold who knew not the Good Shepherd. Thus, side by side, with almost daily contact for the past twenty-five years, we trod the upward path of life, both having the same aims and aspirations to spur us on in our high calling in Christ Jesus.

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After a distressing illness of four months, Dr. Rufus Wilder Miller fell peacefully at rest. He made a brave fight for continued life on earth, but the hour struck when he must put off the mortal and be clothed with the garment of immortality. A host of friends will mourn the untimely departure of this noble leader in the work of the Church of Christ. But there is an inner circle in our household of faith who will feel his loss beyond what words can express. His work in the church will be a lasting monument to his memory. One of the



A man with as loving a heart and as brilliant a mind as my comrade in service could not help but include in his vision the whole wide world for Jesus. That was the goal of all his thinking, planning and achieving. He saw the need of Foreign Missions for the enrichment of the lives and labors of both pastors and members. In his talks to the children there could be felt the soul hunger of the many millions of God's other children in lands across the seas. This became more manifest after his return from the World's Sunday School Convention in Tokio. During his visit to the Orient he came in living touch with the spiritual needs of the boys and girls in Japan and China, and it awoke anew the sense of his own responsibility in making Christ known to the children in all the world.

At heart Dr. Miller was a missionary. Like many other great and noble men, he had a passion for souls. There dwelt in his being an insatiable spirit of unrest that was ever seeking outlets to serve others. His was the aspiration of the man who is "still achieving, still pur-

suings." Yes, and he could also "learn to labor and to wait." Many are the trophies of his long, busy and useful life that hang all about us. He was identified with all forms of Christian activity. Few men in any denomination had the capacity or inclination to serve their Master in so many ways. His name appears on a long roll of social, civic and religious enterprises. No labor was too hard for him, if thereby he could aid in extending the borders of the spiritual Fatherland. All over the world souls will rise up and praise him for what he was to them. He was a great man in the esteem of his own Church, but his greatness could not be confined to our denomination. As a pioneer worker in the federation of all Churches, and for the closer union of the Churches of the same faith, his name will ever shine forth among the saints who lived in the hope of the last prayer of our Lord: "That they all may be one; as Thou Father, art in Me, and I in Thee, that they also may be one in Us; that the world may believe that Thou hast sent Me."

#### PRAYER AT THE FUNERAL OF DR. RUFUS W. MILLER

Eternal God, Father of us all, we draw nigh to Thee in this sad hour, and bow with humble hearts and broken spirits at the throne of grace. To whom shall we go but to Thee, in time of trouble? There is none in Heaven or on earth, beside Thee, who can comfort us in our sorrow. Breathe upon us, we beseech Thee, Thy Holy Spirit, the Comforter, lighten our darkness with thy countenance, and calm our souls with Thy sweet words of peace.

Teach us, O Lord, that faith will never die, that hope endures, and that love never faileth. May we know, now and always, that what seems lost to us is gain, and that Thou wilt restore those whom we have loved and lost awhile. Help us to look beyond the sighs of this mortal life into the realm of eternal day. Reveal Thyself unto those who mourn, and cause them to hear Thee saying, "Let not your heart be troubled, believe in Me, I am the resurrection and the life."

We thank Thee, O blessed Savior, for

the noble life and incessant labors of Thy servant, our brother, who now rests in joy and felicity. We bless Thee for his faith in Thy Word, for his patience amid trials, for his courage in adversity, and for his zeal in the upbuilding of Thy Kingdom. Grant Thy blessing, O Lord, to rest upon the works begun and continued by our dear co-laborer, and may they be carried on by faithful successors to glorious fruition in the presence of all who love Thine appearing.

We pray Thee, look down, in tender love and pity upon Thy servants, the bereaved members of the family. Uphold, strengthen and comfort them, that they may not faint under Thy fatherly chastening, but find in Thee their strength and refuge. Visit, we pray Thee, with Thy love and favor the members of the Board in whose fellowship this servant of Thine spent his fruitful life. May his untimely death teach us anew to number our days, to apply our hearts unto



wisdom, and to cause us to work with our might while it is day so that when the night cometh we, too, may rest from our labors and enter into the joys of our Lord. Bless all who knew our brother, friend and associate in service for Thee, and may we serve our generation as faithfully as he; having the testimony of a good

conscience; in the communion of Thy holy Church; in the confidence of a certain faith; in the comfort of a precious hope, in favor with Thee our God, and in perfect charity with the world. And to Thee, the Father, the Son and the Holy Spirit, will we ascribe all praise, glory and power, now and forevermore. *Amen.*

### USE YOUR BIBLE

ALL men cannot know all things, but every man can have his Bible and can read it over and over again till its truths will have become a part of himself. Let us make the most of our Bibles. It is the best gift, besides the Son of God, that our heavenly Father has given to us. It has no equal. It is a lamp to our feet and a light to our path and its rays of truth will shine more and more unto the perfect day. Imagine the condition of the world without the Word of God! A lost Bible to the heart and home and sanctuary, who can fathom its depth of woe? It is not only to lose the Bible, but, with it, all that it has given to mankind. We owe a great deal more to this good book than many people dream of. Lose the Bible and you will lose your knowledge of God. A revelation from God proves that the world needs one to assure it that there is a God. God must speak or else man will not find Him.

Ours is the Religion of the Book, and by losing this precious treasure, we will soon sink into the condition of the most barbarous of heathen tribes. It is the Bible that teaches man how to be kind and loving. Hospitals for the sick, asylums for the insane, refuges for the poor, homes for the orphans, these are the fruits of the Bible. A heathen philosopher once paid a visit to our country, and after he had seen our benevolent institutions, he said to a friend: "Your prisons and your dungeons and your scaffolds and your armies I can understand; my country can outdo you in such things, but your orphan asylums and your old men's homes astonish me, and your homes for old women would seem to my people ridiculous." Nothing but the Word of God has evoked these beneficent charities into

being, and nothing but the powerful preaching of that Word will maintain them.

The Bible is the founder of the school and the educator of the child. The education of the common people is an unknown factor in Greek and Roman civilization. Even Cicero, the great mind of ancient times, had an idea that education is for the few and ignorance for the many. Let us thank God that a free Bible has produced a free press and a free school and a free country. Do the people fully appreciate the treasure in the Word of God? Many a Bible shows no signs of handling except when dusting the table whereon it rests. People know less of the Bible now than they did a score of years ago, just because there is no book so little used in the daily life as the Word of God. We are thankful that *the Holy Book* is being handled and read in many Sunday Schools. Too few of our children can name the books in the Bible. There is a painful lack of information on this point. Unless people read it, use it, believe it, and live it, all the Bibles in the universe cannot convert a single soul. Let us prize this Holy Book as our guide in life and in the hour of death it will light up the path to the tomb and lead us into the land beyond. Let us take it into our hands every day and read it, believing in the pure light that streams from its pages divine, and praying humbly and earnestly: "Oh, teach me, blest Jesus, to seek for Thy face,

To me let Thy welcome be given:  
Now speak to my heart some kind message of grace,  
And words that shall guide me to heaven."

## A REMEDY FOR UNFAIR DEALING

CAPITAL and labor are the two great forces in the economic world. A bitter conflict has been waging between these interdependent interests down the ages, with no hopeful sign of an early agreement. In fact, it seems the spirit of estrangement towards one another does not grow less, but increases as time advances. The trouble is, both parties lose sight of the moral law which is the only solution of all human strifes. Selfish interest is the cause of the warfare and controls the contest. The thought of right or wrong never enters their unsettled brains. The only concern of each is to gain the day. Capital wants to rule labor and labor craves to crush capital. We do not say that this is the spirit of all capitalists and laborers, but it is a reigning spirit in the sphere of toil. How foolish that pride should rule the one, and envy the other. Capital and labor are complementary. They are necessary to each other. One cannot exist without the other. "There must be capitalists and there must be laborers if the world is to make any material progress and mankind be made happy. The capitalist must buy labor and the poor man must sell it. Capital is not available without labor; and the poor man must go hungry and raimentless and shelterless unless he can dispose of his labor."

In view of this mutual dependence of Capital and Labor how needful that both should regard each other's rights. There is but one way for these two potent factors in the social system to live peaceably together. Here is the rule: "Bear ye one another's burdens and so fulfill the law of Christ." All classes of society have their burdens, the rich as well as the poor. The rich have trials of which the poor never dream. The worry and care of large estates are burdens as heavy as is poverty with all its ills. Among the most anxious and careworn faces one meets upon the streets are those of the largest property holders. They are the ones who succumb earliest in the battle of life. And in all these burdens they need the help of love and sympathy. An employee can do much to relieve the anxiety of his employer by seeing that his work is well done and

promptly done. On the other hand, an employer should not grind the face of the poor to gratify his greed. Let him not look on his workmen as mere tools or beasts of burden. They are men, his brethren, and he is bound to respect them as such. And we may add, as a father would treat his son, in the position of a workman, so he is bound always to treat his employees. "Love is a far mightier incentive to work than is pay. No really great work was ever done for pay, but only for love. Oh! that men knew the value of love in the practical affairs of life!" Human welfare, rather than greed of gain, must be the chief end of commerce and manufacturers. This is the solution of the labor difficulty. A wise writer has said: "For love of their country, or their leader, or their duty, men fight steadily; but for massacre and plunder feebly. Your signal, 'England expects every man to do his duty,' they will answer: your signal of black flag and death's head they will not answer. And verily they will answer it no more in commerce than in battle. The cross-bones will not make a good shop sign, you will find ultimately, any more than a good battle standard. Not the cross-bones, but the cross."

The Gospel of Christ is the only remedy for all the wrongs between the capitalist and the laborer. Where Christian masters employ Christian servants there are no difficulties to settle. Fair wages are paid and honest work is done, and in such instances, the labor problem solves itself. It is the principle of divine love, or the Golden Rule in exercise, that constrains both capitalist and laborer to work together for the common weal, each realizing that his interest is bound up in the interest of the other. Where this principle prevails, it is easy to see there can be no cause for conflict. Where it does not prevail selfishness breeds dislike, creates discontent, begets distrust and leads to destruction. "Whatsoever ye would that men should do to you, do you even so to them." Men must learn to know that mankind is of one blood and of kindred interests, and thus they will "fulfill the law of Christ."

# Home Missions

CHARLES E. SCHAEFFER, EDITOR

## NOTES

ON Sunday morning, September 13th, Trinity Church, Wabasha, Minnesota, of which the Rev. William Diehm is the pastor, dedicated its new building. The pastor was assisted by Rev. J. Berenkamp, Alma, Wis., and Rev. A. Geo. Schmid, Hamburg, Minn. At the evening service the 200th Anniversary of the Reformed Church was observed.

\* \* \*

The following is taken from *Saint Peter's Tidings*, published monthly in the interest of St. Peter's Mission, Lancaster, Pa., of which the Rev. C. D. Spotts is the pastor: "During the winter St. Peter's is planning to give her people a little more opportunity for religious training. One distinct feature of this work will be a Week-Day Religious Hour for the Primary and Junior Departments of our Church School. This session will be held every Wednesday afternoon after Public School. The hour will be spent in handiwork and other expressional activities—dramatization, games, note-book work, story-telling, training in worship, etc.

The teachers will meet every Tuesday evening to plan the program for the Wednesday afternoon hour—all the work is to be related as closely as possible to the Sunday Church School hour. . . . In addition to this hour other groups will be meeting during the week."

\* \* \*

The beautiful new building of Bethlehem Third Reformed Church, Youngstown, Ohio, of which Dr. E. D. Wettach is the Missionary, was dedicated on Sunday, October 4th. The dedication sermon was preached by the Rev. H. N. Kerst, D.D., of Canton, Ohio, a member of the Board of Home Missions, and the offering was in charge of Treasurer J. S. Wise. At 2.30 that afternoon a Community Service was held, with Dr. A. D. Wolfinger presiding. Greetings were pre-

sent by Rev. H. C. McAuley, President Ministerial Association; Hon. John G. Cooper, Laymen representative; Rev. L. J. Rohrbaugh, for the Reformed Churches of Youngstown and vicinity, and Rev. Geo. L. Ford, Secretary of the Federation of Churches. Young People's Night was observed at 7.30 with Dr. F. Mayer presiding, and addresses were delivered by Dr. John C. Horning, Superintendent of the Department of the West, and Dr. H. S. Gekeler, of Cleveland, Ohio. The week October 5 to 11 was observed as Jubilation Week.

\* \* \*

The dedication of the basement of St. Luke's Church, Wilkes Barre, Pa., of which Rev. H. A. Shiffer is the missionary, was observed on Sunday, October 18th. Treasurer J. S. Wise delivered the address. In architectural beauty and appointment this basement is all that can be desired. It provides all necessary facilities for social and recreational functions so necessary to the full rounding out of a Christian life.

\* \* \*

The following items are taken from the report of Miss Kathryn Y. Allebach, the Deaconess connected with Grace Mission, Buffalo, N. Y.: "Our principal activity of the month was work with the church organizations in launching their fall and winter program. We started a Worker's Conference meeting monthly for the purpose of correlating the church activities. The unit leaders are beginning their personal work program in visiting church families and securing new members. Other interests of the month were: supervision of our big Young People's Rally and Banquet, with 75 present; also starting the Young People with their Sunday evening services; editing monthly church bulletin; teaching the Confirmation Class, which began its sessions the last of the month."



Rev. E. H. Romig, pastor of Faith Mission, State College, reports overflowing attendances during the month of September. The Minister's Student Class started with an attendance of 43. To date 152 students have signed up for church attendance. There are 273 Reformed Church students matriculated, of which 71 are freshmen. On September 27th, Rally Day was observed with a large attendance, and on Friday evening, September 25th, a reception was given to the students, with an attendance of over 200. Over 50 freshmen attended a reception given to them on Monday evening, September 28th.

\* \* \*

On Sunday evening, September 13, a committee appointed by the Classis of North Carolina consisting of Revs. B. J. Peeler, Dr. Geo. Longaker and Elder A. A. Blackwelder, ordained Lic. John W. Myers and installed him pastor of the First Church, Charlotte, N. C. Rev. Mr. Myers was born in New Oxford, Pa. He graduated from Ursinus College in 1920. Three years later he received the Divinity degree from Central Seminary. The following year he did special work in Boston University School of Religious Education, receiving the degree of M. R. E. from this institution in June, 1924. He then accepted work in the First Presbyterian Church, Schenectady, N. Y., as Congregational Director of Religious Education. His work began in Charlotte, August 1, 1925. This congregation was organized in 1916, under the leadership of Rev. Shuford Peeler, who was the successful pastor until he was called to be Field Secretary of Catawba College, April 1, of this year.

\* \* \*

Rev. J. B. Bloom and family, of First Church, St. Joseph, Mo., returned from their vacation of three weeks motoring in Iowa, for Sunday, August 30. During their absence, the Church building was repaired, renovated and re-decorated in tiffany, and now has a fine appearance both out and inside. On September 13, reopening services were held morning and evening with splendid audiences responding heartily to the pastoral letter beginning the fall work. Considerable money

and pledges were received for the building fund. During the Summer three ice-cream socials were held on the pretty Church lawn by the G. M. G., W. M. S., and Ladies' Aid. Besides the good social time, their treasuries were increased. The fall work is starting with vim and spells another year's success.

\* \* \*

Emmanuel Church, Allentown, Rev. J. P. Bachman, pastor, held Harvest Home services September 20, both morning and evening. Decorations were composed of fruits and flowers. The fall Communion was held October 18. Several weeks ago a new bronze tablet was placed on the Chew Street side of the main tower, which contains the name of the Church in large letters, the main services and the data of the congregation's history. It is a beautiful work of art, and in keeping with the architecture of the building. It was the gift of Major and Mrs. Henry W. Peter, and is highly appreciated by the congregation. October 4 marked the second anniversary of the dedication of the new Church. Dr. Allen K. Faust, President of the Miyagi College in Sendai, Japan, preached in the morning; Dr. H. M. J. Klein in the evening.

\* \* \*

The regular fall and winter work of Bethany Church, Akron, O., was resumed September 13, after the minister's vacation. Rev. J. Theodore Bucher had a special sermon for the college students of his Church on that Sunday evening on "The Opportunity and Responsibility of a College Education." Bethany Church will have six of her young people in college this year. Three will be students in Akron University and three will be students in Heidelberg University. The latter three are a daughter and two sons of the Rev. and Mrs. J. Theodore Bucher. After the evening service on September 13, those present were invited to tarry after the benediction to listen to an impromptu orchestra recital by Mrs. Bucher and children.



FROM OUR WINNEBAGO INDIAN MISSION, BLACK RIVER  
FALLS, WIS.

AS IT WAS AND AS IT IS NOW

*By Rev. J. Stucki*

THE preaching of the Gospel to these Indians in years gone by was a task much like that which was assigned to the prophet Ezekiel, when the Lord carried him in the spirit into the midst of the valley which was full of bones and lo, they were very dry, and commanded him to prophesy upon these bones. But when the Lord said to Ezekiel, "Son of man, can these bones live?" He answered, "O Lord God, thou knowest."

The prophet prophesied as he was commanded and, as he prophesied, the bones came together and sinews, flesh and skin came upon them, but there was no breath in them. Then the Lord told Ezekiel to prophesy unto the wind to breathe upon these slain, that they may live, and they lived.

When we first preached to these Indians, they would come into the church with their hats on, slovenly dressed, uncombed, unwashed, the women with their hands besmeared with dough, but wearing many rings and bracelets and their ears full of long pendants and masses of long strings of beads of various kinds hanging down from their necks; the men with their pipes in their mouths, some men and women with their mouths

full of tobacco and they would spit the juice on the floor or walls or stove. Very often they would commence a conversation together and would go in and out of the meeting at pleasure.

But what a change they have undergone! Now they come as neatly dressed as they can afford, washed and combed, no smoking or chewing in the church, no more conversations during service. They sit as decently and listen to the word of God as attentively as any decent white Christian will. And when Christian Indians are called to lead in prayer, it is heart-touching how they pray the Lord to bless those who brought and helped bring the blessed Gospel unto them and how they thank the Lord for it.

Indeed it can be seen and felt that the breath of life was breathed upon them. And of those who have not as yet been touched with the breath of life, it may be said, at least, that the dry bones have come together, that sinews, flesh and skin have come upon them. Thus it is now.

Let us pray to the Wind, the Holy Ghost, that he may breathe upon many more yet, that they may become alive, to the glory of our Lord and Saviour. Amen and Amen.

PORTLAND, OREGON AND VICINITY

A LITTLE more than 50 years ago the Reformed Church began its missionary activities in Portland and the surrounding country. A great many Swiss people migrated to the Oregon country during the latter half of the past century and located in the hills surrounding the small town of Portland. Almost all of the early Swiss settlers hewed their way into the forest, cleared a little land at a time and thus eked out an existence. Among these early settlers was one Rev. Graf, father-in-law of the late Dr. John Bachmann, who with several members of his congregation in Switzerland migrated to America and built their homes in the

forest 20 miles west of Portland. Rev. Graf did pioneer work among his people, established quite a few congregations and at the same time tilled the soil.

Later a number of Swiss families went into the dairy business near the town. Not very long ago a member of the Third Church told the writer that he hunted strayed cattle in the underbrush on the very spot where the Third Church is located. This was about 30 years ago. Then, Portland was but a small town; now it is a city of nearly 300,000 inhabitants.

The congregations organized by the aforesaid pioneer minister have not been

retained for the Reformed Church, with the exception of two located in the district of his labors. The writer does not vouch for this latter statement, being hearsay only. The records of the Reformed Churches are not in the writer's possession. At the time of the pioneer work the Reformed Church was not in a position to furnish men to take charge of the work on the Pacific Coast. Later the church sent men out that were not competent and some did not have the spirit of Christ. And on account of this the church has had "hard pulling" trying to live down old prejudices.

At the present time there are four churches in Portland—the First Church, located in the heart of the city, the Second and Third Churches located in the outskirts of the city, and the Reformed Church of Hillsdale, near the city limits. The Second and Third Churches receive some missionary aid. The Reformed Church in Hillsdale received missionary aid for a few years only. This church was organized in 1919. Its 42 charter members were formerly members of the First Church.

Reformed congregations outside of Portland are the two referred to in the beginning of this article. Bethany Church in Salem, the capital city of Oregon, 50 miles south of Portland, Meridian Church, near Wilsonville, 20 miles south of Portland, and St. John's in Tillamook, 75 miles west of Portland. The Reformed Church at the latter place is constituted of Swiss people engaged in the very profitable business of "cheese-making." For a number of years this congregation was under the supervision of the Board of Home Missions. This congregation has passed through some turbulent times. A scism arose and a division took place. One part remained loyal to the Reformed Church, the other part forming a new organization, united with the Congregational Church. This separation did not last very long. The members of the Congregational Church disbanded and returned to the original fold. Since then, 3 years ago, St. John's congregation is self-supporting. Meridian Reformed Church will observe its fiftieth anniversary in 1928. This congregation

has always been small as far as numbers are concerned. At the present time the church is supplied by the pastor of the Third Church of Portland. Bethany, small in numbers, does not receive any missionary aid. The Rev. M. Denny is acting as supply and is satisfied with a very modest salary.

The German has been the prevailing language in these churches. The Second, Third, St. John's and Meridian Reformed Churches have deemed it necessary to introduce English in their morning services. Twenty years ago the writer had to wrestle with the German-English problem in the East. Is that an indication that the work on the Pacific Coast is twenty or twenty-five years behind that of our Eastern churches? In Portland we have a great many late immigrants from Switzerland, holding to the Reformed faith. These people must be served in a language familiar to them until they have acquired a knowledge and use of our language. None of the Reformed churches in Portland is sufficiently strong to form two congregations, in which English and German are used respectively. All members are needed to carry forward the work of the local church.

Reformed people from our eastern churches, coming to Portland with the intentions of locating permanently in the city, ask: "Is there an English Reformed Church in the city?" No, not in which the English language is being used exclusively. The time is not very far distant when some of the present congregations will eliminate the German language entirely. But at the present time it would not be expedient to do so.

The Board of Home Missions should establish an English Reformed Church on the east side of Portland, near the dividing line of the city, easily accessible from all parts of the city, employ a good missionary and in that manner retain the many Reformed people that come from our Eastern English congregations.

In the meantime the Reformed Churches of Portland and vicinity invite all Reformed people who come to the "City of Flowers" to attend the services of one or the other Reformed Churches.

The Second and Third Churches have an English service every other Sunday morning and the sessions of the Sunday

schools of these two churches are conducted wholly and every Sunday in the English language.

A. F. LIENKAEMPER.

### BEGINNINGS IN CANADA

#### *Pheasant Forks, Neudorf, Grenfell Conditions*

THE first homes were most primitive. A large hole dug from a hillside, with a roof made of sticks covered with sod. Entire families lived in such structures. Huts made entirely of sod were counted as a step forward. A one-room log cabin, with the spaces between the logs filled only with clay, without a floor, was counted as a sign of growing prosperity.

The first services were held in such homes, and also in barns. Whenever it rained hard the water trickled through the sod roofs. Not infrequently an umbrella was held over the preacher and the Bible, and the service went on.

#### *Experiences of Missionaries*

The first missionary at Pheasant Forks arrived with wife, child and his mother. There was no place for the parson; hence, one of the members generously shared his home with the minister. As the home had only two rooms and a small kitchen and the owner also had a family, the problem was solved by running a partition of boards about 6 feet high through the middle of the rooms; thus, a "parsonage" was secured. Studying and sermonizing had to be done in the open.

Finally the congregation put up a barn of logs, and the minister occupied the one-half of it until a home could be erected for him.

At another congregation (Hartfeld) the missionary lived for months in one corner of a shed otherwise filled with farm implements. There was neither a table nor extra room to place one. The walls were of one inch boards and the cold and winds had free access. The health of the minister suffered, but for many weary months there was no chance to secure anything better. Finally the people managed to get enough money together to build a parsonage. It was 14 x 16 feet and 8 feet high. It contained a living room, study, bedroom and kitchen; to be sure, all in one. Before the little cabin could be plastered, Winter

set in. It was impossible to keep warm. Of the experiences that Winter, a close friend of Rev. P. Koesling wrote: "If walls could hear and speak, the parsonage at Hartfeld could tell many a tale of privations, sickness, pain, anxiety and trials; for that Winter was the hardest of his life. Alone out on the open prairie, with the gales of Winter howling through every crack, the snow whirling through the room, often without the necessities of life, six miles from the village, frequently seeing no human being for days, a severe illness laid him low and no human help was near. But the Lord drew near, with healing in His wings, and brought him through it all."



REV. CHRISTIAN BAUM, D.D., AND MRS. BAUM, WOLSELEY, CANADA



## CANADA

*By Rev. Paul Sommerlatte*

April, 1921, I arrived at Edmonton and found 5 congregations vacant. I laid out my working plan as follows: Sunday morning, Sunday school and service at Glory Hills, Stony Plain, 24 miles west of Edmonton. Afternoon 3 P. M., service at Duffield, still 14 miles further west. This trip had to be made by automobile. Monday I returned to headquarters in Edmonton and had services at Zoar, Wednesday night at 8 o'clock. The next Saturday I went by railroad 73 miles east to Vegreville, and 8 miles north by auto to Brush Hill, holding Sunday school and service in Zion Church in the morning. Right after dinner I returned to Vegreville where an auto was waiting to bring me 16 miles south to Salem Church, Martin. Sunday school and service commenced at 3 P. M. Monday the return trip to Edmonton was made and service held on Wednesday night, 8 P. M., and Saturday Stony Plain and Duffield were again visited. In this way I was able to supply the 5 congregations until July, when Rev. Reppert came to Canada to take charge of Stony Plain and Rev. Conrad became pastor of Zoar, Edmonton. Now I could move my headquarters to Vegreville until I could win Rev. Weidler to take charge of Brush Hill and Martin. The next congregation I was supplying was Bethany Church, at Wolseley, from which place I also took charge of Medicine Hat and Piapot, 361



CONGREGATION AT WOLSELEY,  
SASKATCHEWAN, CANADA

miles west on the Canadian Pacific Railroad, preaching in country school houses, as at that time they had neither parsonage nor church.

February, 1923, I transferred my activities to Winnipeg, Manitoba, as Zion congregation became vacant and supplied Wolseley, 300 miles west of Winnipeg, and later on, from October, 1923, the



INTERIOR  
OF  
REFORMED  
CHURCH,  
WOLSELEY



Pheasant Forks Charge, 279 miles northwest. As in June, 1924, the newly appointed ministers for Zion, Winnipeg and Pheasant Forks arrived, I went back to my first love, the Zoar congregation in Edmonton, exploring the possibilities to start new Missions in the provinces of Alberta and British Columbia, with the

result that a Missionary was placed at Edgewood on the Arrow Lake, B. C. From that point to the Pacific Coast is only a distance of 386 miles and, as many newcomers settle down in the province of British Columbia, we may be able to extend our Mission Work still further west until we reach Vancouver.

## STONY PLAIN OR "GLORY HILLS" CHARGE

*Rev. C. H. Reppert*

ABOUT 30 years ago German Russians from Norka, Russia, came to Canada, settling in this neighborhood, also some came from the United States, taking up homesteads. For a number of years they were without any religious service, having to go to Edmonton if they wished to hear a sermon. Later a minister came from Edmonton, who seemed to be more of a freethinker than anything else, and conducted service once a month. Later they were united with a congregation in Stony Plain (a Methodist congregation) and still later some united with the German Baptists, who had organized a congregation. About this time Rev. R. Birk began his work in Edmonton. Upon a visit to Edmonton one of the Reformed people here saw a sign reading thus: "German Reformed Services" at such and such a time. This seemed to be in a private house. Going in he met Rev. Birk and told him that out here at Stony Plain there were quite a number of Reformed people and invited him to come out and conduct service for them at his house. Rev. Birk gladly accepted and came. Shortly after this, in the year 1908, a congregation was organized and Rev. Birk accepted a call as Minister. Their first services were held in an old log church. In the year 1912, 4 years later, the present church building was erected at a cost of \$2500. Rev. Birk, who had no house, built himself one. In the year 1913 Rev. Birk resigned from this charge. His successor was Rev. E. Lehrer, who began his duties on the 31st of October, 1913. It was at the beginning of Rev. Lehrer's pastorate that a member of this congregation who had given the one acre of land upon which the church was built also offered the congregation another 4 acres

for a parsonage lot. The congregation, which had at first decided to buy Rev. Birk's property, decided to accept this offer, as Rev. Birk's property was about three-quarters of a mile from the church. In the year 1914 the present parsonage was built. The congregation enjoyed a steady growth under the untiring efforts of Rev. Lehrer. Upon the two congregations in Winnipeg becoming vacant, Rev. Lehrer was transferred to that field, thus Stony Plain charge again became vacant. Rev. J. H. Buenzli became the successor of Rev. Lehrer. Under Rev. Buenzli's pastorate the congregation declared itself self-supporting, but the congregation received a severe blow when 6 or 7 families moved away to Castor, Alberta.



REV. C. H. REPERT

Rev. Buenzli served this charge one year when he accepted a call to the Boswell charge in Saskatchewan.

Rev. Graser next served this congregation, but it was impossible for him to get well acquainted with his field because of a stroke of paralysis which affected him about a year after he took this charge, causing his death on the 14th of January, 1921.

This congregation was then vacant until some time in April of the same year, when Rev. P. Sommerlatte, traveling Missionary for the Manitoba Classis, supplied until the 24th of July of the same year, when the Rev. C. H. Reppert, the present pastor, took over the field. A slow but steady growth has been the result of our efforts in this field.

#### *Duffield*

Duffield is the place of the second congregation of this charge. It became a preaching place shortly after the congregation in Stony Plain was organized. The most of the members there, as here, are German Russians. In the year 1920 under Rev. Graeser this was organized into a congregation and at present it numbers 33 communicant members.

This congregation is 23 miles southeast of Stony Plain. They have no church building nor parsonage, but expect to



PARSONAGE AT GLORY HILLS



PASTOR REPERT'S WOOD PILE

build a church next summer. This is a promising field if only they could have a full time minister. However, services must be conducted in both languages.

#### *Joys and Trials*

One of the things to gladden the heart of the minister in this charge is the fine attendance at service, both in winter and summer; also another fact, that there are no "stay outsiders" during Sunday school time or church services. When the Sunday school opens, all who are there, both old and young, come inside; even those that come too late for the opening of school do not linger outside till church-time, but immediately come in when they get here. Another thing is that all children stay for the church service. We are therefore never disturbed by any noises outside.

Another thing that is appreciated is that in the fall of the year the minister's grain box is filled to overflowing with grain for his chickens and cows. Also the minister is provided with wood for the long winters. During the winter time the farmers bring wood which is later sawed, split and piled up for the minister. Also plenty of meat is given so that the minister's wife often asks, "What are we going to do with all of that meat?"

#### *Some of the Hardships*

To serve two congregations may not seem so hard, and it isn't if they are near each other and if the people are not scat-



tered over a large area. To give you an idea what pastoral visits mean in this charge, just let me state this one fact, namely, that the area over which I must travel to visit all of my families is 840 square miles (14 miles wide and 60 miles long) and if I wish to visit the two farthest families, that is, those that live in opposite directions, I would have to travel a distance of 110 miles, returning the same day, and that over roads that are not paved, macadamized or graveled, but pure genuine mud roads, (and that is the proper name in wet weather),

around lakes, over hills, so that it is almost impossible to make an average of 15 miles per hour with an auto.

In the winter time I can go to my other congregation on a train, but must still drive a distance of 5 to 8 miles from the station. I can well remember one such trip about 2:00 o'clock in the morning with the thermometer registering 30 below and 8 miles to drive.

Both congregations are country charges. The church in Glory Hills is about 3 miles from Stony Point. The other church is about 6 miles from Duffield.

## IDAHO MISSION

*By Rev. Charles Riedesel*

IN consequence of drought, a wholesale invasion of jack rabbits, prairie squirrels, and grasshoppers, a large number of our homesteaders left Idaho, while others, and especially those of our own denomination, settled in other older parts of the state. This naturally was very discouraging to us as a missionary and the question often presented itself: "Is it worth while to stay here?" But there were always two very good reasons for staying. In the first place, we could not make up our minds to leave the small flock of widely scattered, but faithful members who had become dear to us. Then, too, believing that these adverse conditions were temporary, we had a vision of better days ahead for southeastern Idaho and flourishing Reformed congregations. It begins to look as though this vision may become a reality, for our government has begun a mammoth irrigation project, which is to benefit various sections of southeastern Idaho, where we live and have our field of labor. To this end, preliminary work was started at American Falls over a year ago and now huge construction machines are at work to carry out the plans of the government. That this is a gigantic undertaking, can be seen from the following figures: The huge reservoir, which is to hold the water for irrigation purposes, will cover 61,000 acres, will be about 25 miles long and 3½ miles wide and will have a capacity of 1,700,000 acre feet. The dam which is to hold back the water of the Snake River, will be 5,227 feet long and will cost \$2,850,000.

Various sections of southeastern Idaho are to be irrigated with the water from this source and one of these sections is in our immediate neighborhood. This is a large tract of government land, consisting of 110,000 acres of the most productive soil in the West. Sometime ago, a soil expert from an Eastern university was here and made this declara-



DEDICATION OF THE GREAT DAM AT AMERICAN FALLS, IDAHO

tion: "I have examined the soil of southern Idaho and have found it to be of the best in the world."

As far as we can learn, the government intends to divide this 110,000-acre tract into 40 acre homesteads—this would make 2,750 farms. If, on an average, a family of three live on each homestead, we would soon have 8,250 new neighbors. Pray with us, that our dear Reformed Church may gather in a goodly number of these prospective new settlers. It is an old saying among the preachers in Idaho, and we have seen it often: "People lose their religion when they come West." So if you, dear reader, intend to come to

Idaho, pray to God that he will hold you in the hollow of His hand and keep God's Word safe within your heart!

We have often been asked, "Why do you stay there?" but it seems to us, that in view of the prospective development of this part of Idaho, we were justified in trying to hold the fort, even though it was at the expense of many discouragements, hardships and bitter heartaches.

Adjusting ourselves to conditions, we must hold services in many different places, generally in private houses or school houses, but we hope and pray that the Lord will bless and prosper our beloved Reformed Church here in Idaho.

## CULTURAL ASSIMILATION OF THE JAPANESE IN CALIFORNIA

*By Shigeru Okada, Los Angeles, Calif.*

*Mr. Okada is an elder in the Los Angeles Mission, a Junior in Occidental College, Secretary of the Consistory, teacher of Boy's Class and President of the Christian Endeavor Society.—Editor.*

SOME twenty years ago, when the anti-Japanese problem of California was in its youth, the reader will probably recall that in discussing California's effort to conduct the progress of the Japanese in agriculture, it was stated that there would be no ground for justification of the rigorous measure except on the assumption that the Japanese are unassimilable. In discussing the Japanese population in California, it was also stated that were it not for the apprehension of the probable impossibility of assimilating the Japanese, their increasing number either in California or in the United States would not be an occasion for anxiety. These arguments implied our belief that the entire California-Japanese problem would finally resolve itself to one crucial point; namely, the question of assimilation.

The purpose of this article is not to trace back the history of such a discussion, but to present the actual situation of the American-Japanese in California. It is true that there are a few Japanese people who, though they have been in this country from ten to twenty years, yet, to all appearances, have not been assimilated. Such a man's English is poor; his manner is worse; his whole standard of living and way of thinking is "Japanese"

of the old type. He is out of touch with the progress of his own country, and has come in contact with only the poorest of American life; in fact, because of the unfriendly attitude of some of the Americans around him and the discrimination legislated against him, he is driven more and more within himself. But the future of the relation between the Americans and the Japanese in California does not depend on him; on the contrary it rests to a large extent with the second and third generation. So far, in California, there is practically no third generation, while of the second generation hardly more than 700 out of the 17,500 are over sixteen years of age. All the facts, the way of thinking, and the manner of life go to show that these children, no matter how backward their parents may be, are most rapidly assimilating American life and being assimilated by Americans. The Japanese parents as a whole are very eager to educate their children; practically all of the children are attending the American public schools, and nearly two-thirds of them are attending Protestant Sunday schools.

Those who have denied the assimilability of the Japanese have based their belief on the theory of race nature, which is no longer tenable. In a word, they are



obsessed by the biological conception of man's nature and life, and do not recognize the psychic or spiritual factor, nor do they perceive that this psychic factor modifies in important ways even man's physical life. They think of heredity only in terms of biological analogy, and have not a glimpse of social heredity.

When two different cultures meet, there always arises some sort of conflict. One of the difficult problems which arises between the first and second generation of Japanese here, is the difference of opinion and ideas in regard to certain problems. This is an inevitable result, because, in spite of long residence in America, the

cultural traits of those born in Japan become almost like the native, and they cannot be entirely changed; and the children born in America do not think and act as their parents wish. Some parents are much distressed over the knowledge that their sons are fast acquiring the language and manner of the streets, and they say that their children are getting neither good American nor good Japanese manners. Therefore, the most urgent and important problem confronting us is to create a favorable environment in order to make them good citizens of the United States.

### CONFERENCE OF MISSIONARIES AND THEIR ELDERS

On Monday afternoon, from 1.30 to 5.00 o'clock, preceding the opening sessions of the recent annual meeting of the Eastern Synod, the third annual conference of the pastors and elders of the Home Mission Churches of the synod was held in Zion's Reformed Church at Pottstown, Pa. All but five of the twenty-eight missions were represented. There were twenty pastors and eleven elders present.

The program for the conference was arranged by Superintendent Mullan by action of the conference last year and was as follows:

1. A period of discussion, under the leadership of the Superintendent, on the problem of "Objectives of Home Mission Churches," selected by the conference from a list proposed by the missionaries.
2. A period on the question of bringing a mission to self-support, conducted by Rev. David Dunn, pastor of St. John's Church, Harrisburg, which is a product of Home Missions. Mr. Dunn was formerly pastor of Calvary Church, Turtle Creek, which went to self-support under his pastorate.
3. A period devoted to the questions—
  - (1) How to make the church program inspirational. By Rev. Harold B. Kerschner, pastor of First Church, Philadelphia.

- (2) How to make the Church program educational. By Rev. Paul R. Pontius, pastor, and Rev. Nevin C. Harner, Director of Religious Education, of Zion's Church, Lehighton, Pa.

#### 4. A period on Home Missions.

- (1) How a pastor, whose ministry of more than twenty-five years has been in self-supporting churches, views the work of Home Missions as demonstrated by our mission churches. By Rev. Elmer L. Coblentz, pastor of Second Church, Reading, Pa.
- (2) How a pastor, with more than a dozen years of membership on the Board of Home Missions, views the work of Home Missions as demonstrated by our mission churches. By Rev. C. B. Schneder, D. D., pastor of St. John's Church, Shamokin, Pa.

The first period was a discussion period engaged in by the whole conference. In each of the other periods an opportunity was given the members of the conference to ask questions and express their opinions. At the conclusion of the program the conference unanimously voted to have another conference next year at the same time.

## OBSERVATIONS OF THE TREASURER

*J. S. Wise*

**E**VEN Church officers like to dissipate occasionally. To many people this dissipation would be considered very mild, but to us it is exciting enough to satisfy and thrill. Ever so often my good wife and I dissipate. It is pretty much the same each time, but it is always satisfying. First, I "make a date" to meet her, either at Wanamaker's Store or some other place, at noon time. Then we indulge in a short walk and admire the styles and beauty of Chestnut Street. There is no better place in the world for that, because the beauty of the boys and girls and the men and women of Philadelphia cannot be excelled, and on Chestnut Street we see them at their best. Our next move is to pick out a quiet restaurant and indulge in a modest, dainty lunch. Quite exciting, is it not? After lunch we part company. Mrs. Wise to dissipate in shopping while I hurry back to the office to complete the day's work.

Sometime ago we started out on such an expedition, ending up in a quaint and quiet restaurant. While waiting for our lunches to be served, I noticed a motto quite prominently displayed: "Let no one be a stranger here." Of course, we felt at home, at once! I noticed several groups, in numbers from two to six, seated at the many tables, perfectly at ease and quite happy with their surroundings. Refined conversation prevailed. The place was quite restful as well as refreshing. We certainly enjoyed our modest meal and left the place feeling that our dissipation was worth while. Such places are a help and a blessing to the hurried worker. What a relief from the noisy, dish-clashing place where so many weary workers must take their noonday lunch! It is evident that in the one place there is a studied effort toward quietude and in the other toward noise and confusion. The one is nerve-soothing, the other nerve-racking,

Such is the way of the world. There is entirely too much that is nerve-racking and not enough that is soothing. Perfect bedlam reigns in our City Streets, at the close of every day. Every suburbanite

is happy indeed to get out of the din! This very day, as I hurried to the station, anxious to get away from it, the noise and rush was most distracting. Great crowds of people were elbowing each other at every street crossing. Newsboys were everywhere in evidence calling out their "sporting extras" and trying to stimulate sales by yelling and screaming out the facts of the latest murder or the baseball score. Hundreds of speeding automobiles supplied their quota to the clamor by the tooting and screeching of horns and sirens. To all this must be added the jarring sounds of flat-wheeled trolley cars with their clanging gongs as well as the escaping steam from the engines of the suburban trains. How thankful I was when my own train pulled out of the station, for I knew that in a very short time I would be out of it and in the quiet of home!

To the city man, therefore, the quiet restaurant is a boon and a blessing. It gives him a chance to rest his tired nerves. "Let no one be a stranger here" with the proper equipment and atmosphere, becomes a perfect paradise. He seeks after it.

I often ponder over the neglected privileges and prerogatives of the downtown church. Occasionally I pass a church building displaying a sign stating that the church is open and inviting the passer-by to "Come in and rest and pray." Upon entering the building one is usually impressed with its awe-inspiring atmosphere, and finds, at most, one or two elderly people therein who have taken advantage of the invitation. Why? There is something that fails to appeal in the invitation. Perhaps an invitation to "Come in and find cheer and good fellowship" with the door of the social room invitingly open would be more effective. Among the jostling, hurrying crowds, there are very few who are seeking a place of prayer. They do not feel the need of it, (of course, I am sorry for that), but on the other hand they do feel the need of sympathetic and kindly fellowship. They are despondent and want

good cheer, and alas, to them, prayer only means more gloom! "Let no one be a stranger here" is what they want, and, it seems to me, the church should give it.

Some of our churches are attempting to do this. The methods of our Japanese work on the Pacific Coast, our Jewish work, the splendid social program of Christ Reformed Church, Altoona, are well worth our study and emulation. I do not have the space to describe any of the work they are doing. I must be content with calling your attention to it. I have no doubt that many others are sensing their problems and are attempting to solve them.

The Church-building Department of the Board of Home Missions fully realizes the varied demands that will be made upon the future Church. In the building of Churches an honest effort is being made to provide for these demands and consequently all "stock plans" are taboo. The local field in each case must be studied and surveyed and buildings planned to meet the present and future needs of the congregation as nearly as possible. This takes time. Plans are not produced in a day. Communities are changing. The buildings and methods of yesterday do not always meet the needs of today. What satisfied our grandfathers does not satisfy our grandsons. Rural communities are becoming urban and the stranger who comes to dwell amongst us must be provided for. It must be impressed upon the old established church, as well as upon

our Missions, that it is the sincere desire of the Church to have no one within its bounds who feels himself a stranger. A little, mild dissipation on our part with such an end in view is commendable.

#### THE WORLD'S CHILDREN

THE League of Nations has taken official notice of the whole subject of Child Welfare, and John Palmer Gavit, writing of it in *The Survey Graphic*, says it is a "tremendous noticing." "Child welfare, in the full significance of that term, has come openly and officially upon the program of the world's co-operation." The first steps are research, collation of laws, and bringing information before the Advisory Committee in charge, for discussion. The many subjects considered as within the province of the Committee include child labor, influence of moving pictures, protection of life and health.

Grace Abbott, head of the United States Children's Bureau, declined election as Vice-president of the Committee, because as an American her relation to the Committee is "consultative" only, among the official representatives of the fifty-five co-operating nations. She also hesitated to vote on the Committee's budget as her government does not contribute to the funds. Later she was able to announce a gift of \$5000 for the new child welfare work from the American Bureau of Social Hygiene.



PARSONAGE,  
PORTERFIELD,  
WISCONSIN



## THE COMMISSION ON SOCIAL SERVICE AND RURAL WORK

*James M. Mullan, Executive Secretary*

### THE JEW AND THE FRATERNITY OF JESUS

A CONSTRUCTIVE PROGRAM FOR BETTER FELLOWSHIP BETWEEN MEMBERS OF TWO MAJOR RELIGIOUS GROUPS

*John W. Herring*

NOT long ago a distinguished American rabbi delivered an address in a large Protestant gathering on the "Jewishness of Jesus." This title is a vivid reminder that Jesus was a Jew, and very proud of his lineage; two of the most forgotten facts about Jesus. Also they are two of the most uncomfortable facts for the anti-Semite to try to remember if he professes allegiance to Jesus. "How," he might well ask himself, "am I to keep faith with Jesus and practice the kind of brotherhood he taught, and at the same time dislike and discriminate against the very race which was bone of his bone, blood of his blood, spirit of his spirit?"

How, indeed?

"My children, my people, my father and mother, and brother and sister," Jesus called the Jews. These are the words that the followers of Jesus quote from the lips of Jesus about the race of Jesus. The rub comes in the actual treatment of the kin of Jesus by the professors of Christianity. I need hardly refer to that treatment. The horrific pogrom of Europe, the slanders of the anti-Semitic journal, and the cold, sometimes glaring, sometimes subtle, discrimination of university and country club, social circle, hotel and residence district, are all part of the great international pastime of anti-semitism in which men priding themselves on their religiousness have quite shamelessly engaged.

I hear many justifications of this attitude.

"The Jew crucified Jesus" is a hoary favorite. But as a grizzled veteran of the Church mildly remarked to the writer recently, "That happened quite a while

ago, didn't it?" There are many competent authorities who have interested themselves to show that the Jewish contingent present at the trial and death of Jesus was hardly representative of the Jewish nation. It has been pointed out that the crucifixion was a Roman and not a Jewish form of punishment. That the execution of Jesus occurred at Passover, a day in which it is the rule of the Jews never to take life. These arguments have historical interest, but are unimportant beside the fact that no one in this day and age thinks for a moment of taking upon himself the deeds of sixty generations ago. It is, therefore, doubtful sportsmanship, to say the least, for us, whose ancestors in the year 1 were shaggy savages, to take the whole Jewish people to task for a deed committed by a rabble of uncertain composition twenty centuries ago. Would it not, on the whole, be much more Christian to focus our attention on our own present sins against the Jews? We have misjudged the great heart of the Nazarene if we seek to please him by a perpetual crucifixion of his race.

We hear other arguments—"The Jew owns everything," or the "Jewish student runs away with all the scholarship honors." Are we a decadent people to be moved by that type of argument? If we have an inferiority to protect, let us not cloak the fact by condemning the Jew. It is not customary to castigate people because of their ability.

As a matter of fact, this "Jewish superiority" in commercial and financial affairs is largely a myth. The most eminent bankers, commercial and industrial magnates, are apt to be Gentiles. Henry Ford is not popularly supposed to



be a Jew. J. P. Morgan, John Wanamaker, Rockefeller, Marshall Field are Gentile names. If there be a "Jewish superiority" it is in the spirit realm—Einstein, Bergson, Mendelssohn, Isaiah, Paul. Yes, and Moses and Jesus remind us that the two greatest religions in history were conceived and born in the spiritual genius of the Jew.

If Christendom has any quarrel with the Jew it is surely not with "Jewish superiority." Thank God for every mark of greatness He has placed anywhere upon any people. Our quarrel is rather with the failure of the Jew to hold his prophetic torch sufficiently high. Our civilization requires that every great religious element keep its lamps trimmed and its coals hot upon the altar for the prophet's lips.

But this is identically our quarrel with Christendom. Both Judaism and Christianity have been at ease in Zion. Both need the flaying of the prophet.

We frequently hear the Jew accused for his manners and his so-called "thick skin." This is the "most unkindest cut of all." If a man were to beat his child daily and blame him for the callouses caused by the rod, he would be as fair as is this attack.

Let us pause to consider. From early childhood the Jew, in ways of which Christendom is largely unconscious—unconscious because the hurt is another's—is made aware that he is marked out as an object of prejudice. He is called "Christ killer" by his associates in the street; people use the name "Jew" tactfully in his presence, or insult him by calling him a "white Jew." And out of the past there stretches toward him a scarlet highway, an unbroken crimson ribbon of suffering.

Can one wonder that he has erected his defense? That out of the mixture of his suffering and his pride he lashes out at society with aggressions, self-assertions?

To one who knows the soul of the Jew, sensitive, quivering, it is not difficult to penetrate behind the scenes. We Gentiles forget that we have conspired to make the Jew self-conscious, and, therefore, a race appearing in the least favorable light in a company of Jews and Christians. We

can none of us afford to forget those shy, sensitive days of self-conscious adolescence in which we alternately shrank away from companies of people, and again thrust ourselves forward in a craving for self-expression. Even so, Jews, alternately shrinking into themselves with quivering nerves, and thus bringing down the accusation of clannishness, and then moved by pride and a strong racial hunger for expression, challenge society for the recognition that is their human due. Let that Gentile whom nature and events have laden with both sensitive self-consciousness and the strong instinct for self-expression be called upon to judge the Jew. The rest of us, living with the comfortable fiction of our superiority, at ease in a Gentile managed society, have no right.

The Jews have faults. In common with their Gentile brethren, they have learned some of the lessons of Western civilization much too well. But this, after all, is a matter for the Jews. "Each to his own back yard." If we Gentiles tackle our rubbish piles, accumulations of long seasons of moral and spiritual sloth, the contagion will spread beyond the fence into the Jewish backyard.

The Federal Council of the Churches of Christ has established a Committee on Good Will between Jews and Christians. What for? First of all, unfortunately, because it is needed.

But there are other reasons. Here are two: First, the spiritual integrity of Christendom demands it. We are torn within a conflict between a universal teaching of Brotherhood and an exclusive practice of prejudice. "A house divided against itself cannot stand." Nor can the Christian Church, interested in its own structure, be careless of this inner clash between teaching and practice. Some say in effect, "The Jew will not accept Jesus; therefore he deserves the treatment he gets." We wonder. Taken literally, does not this attitude mean that we ought to countenance or promote pogroms, social club discriminations and other expressions of prejudice against all men, whether Jew or Gentile, who refuse to join the Christian Church? I cannot locate the passage in Scripture which

says, "Thou shalt love thy *saved* neighbor as thyself." And this added difficulty; in composing the black list of the unsaved shall we take for our test salvation by baptism, by sprinkling, by the plan of the modernist or the fundamentalist? With the profoundest respect for the man of passionate conviction, many of us feel to the bottom of our souls that we must not let our individual views of salvation jeopardize the supreme consideration of our common brotherhood.

Second, our common problems call for a unification of our ranks. Two great peoples believing alike in the Brotherhood of Man and the Fatherhood of God cannot afford to labor separately for their realization in practical terms in one society. The race question, the international question, the industrial question, the political question, make their appeal, not to the social conscience of Jew or Christian. They appeal to Jew and Christian. America is wasting a share of her heritage through prejudice. The great

rabbinic voices of today should be our common property. The fine Jewish passions for justice, for mercy, for peace, belong to us. We have used them a little. For our own enrichment let us seek a new common life in which we can use them to the full. (*Published by permission from The Adult Bible Class Magazine—Congregational, September, 1925.*)

#### RESOLUTION OF EASTERN SYNOD

The Eastern Synod at its recent annual sessions unanimously adopted the following resolution contained in the report of the Synod's Permanent Committee on Social Service and Rural Work:

*"This Synod voices its firm opposition, in principle and practice, to the spirit of intolerance that is manifesting itself ominously in organized movements that menace the freedom of thought and speech."*

## American Junior Red Cross



Enrolling for Service





# Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

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## TRAGIC DEATH OF MISSIONARY LENTZ

WHAT next, Oh Lord! A message of a most unusual and shocking character came to our office on a Friday morning. It was from Rev. Dr. Edwin W. Lentz of Bangor, Pa. But the contents of that message really came from Jerusalem, bearing the name of Persis Schramm Lentz, the young wife of Rev. E. Warner Lentz, Jr., and conveying the tragic news of her husband's instant death in a motor accident. The cablegram was dated October 22, 1925, and it carried a message that the Church should know. While it tells of the sad and untimely passing over into eternity of a life so full of promise for God, it also reveals the heart of a heroine of sterling worth. Our dear Missionary Lentz will be buried in Jerusalem, the city made sacred by the presence of the Saviour during His life on earth. In the midst of a crushing sorrow, the wife asks, "Advise whether I continue to Baghdad or return?" I replied by cable as follows:

"Our hearts bleed for you. Parents of Warner approve burial Jerusalem. Do you desire to go to Baghdad or return? Cable decision after hearing from your parents. If in need of funds give full instructions for transmission. Church prays and sympathizes."

It was at the Foreign Missions Convention at Washington, D. C., last January, that Brother Lentz, one of three young missionaries, was given the mark of distinction by addressing the great audience. In his address he said, "Going to the foreign field is not an unusual thing." He told of the Christian influence of his parents upon his life so that he could do nothing else than just to go out into the world and tell people of Jesus and His love. And then he said, "Another important factor makes my going to the foreign field a very natural process. There is a certain girl, who, with all her heart

and soul, has backed me up and is going out there, too." Oh, the spiritual aspirations of a soul that can close an address by giving as the chief reason for going as a missionary to Mesopotamia, the power of Christ in his own life, and then say, "It is that Christ who is driving us to the foreign field."

One of the steadying forces that helps me in my work to bear this and other extraordinary trials, is the humble submission and sweet resignation of the parents of both of these dear young servants of the Lord. They know in Whom they believe and Whom they serve with all their hearts. They have made the supreme sacrifice by offering their son on the altar of Missions, and by the grace of the Lord Jesus they are reconciled to the visit of the Angel of Death who overtook him on his way to Baghdad.

"Thy way, not mine, O Lord,

However dark it be!

Lead me by Thine own hand;

Choose out the path for me."

*And now, my yokefellow in the bonds of the Gospel, will you go and take the place of Warner Lentz in the work so well begun at Baghdad?*

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## CITIZEN OF THE WORLD

*By Joyce Kilmer*

No longer of Him be it said,  
'He hath not where to lay His head,'  
In every land a constant lamp  
Flames by His small and mighty camp.

There is no strange and distant place  
That is not gladdened by His face.  
And every nation kneels to hail  
The splendor shining through its veil.

Imprisoned for His love of me,  
He makes my spirit greatly free;  
And through my lips that uttered sin  
The King of Glory enters in.



## RELIGION NOT LEGISLATION A NECESSITY

WE have a preacher of truth and righteousness as well as a President of the nation in the White House. President Coolidge told the Annual Council of Congregational Churches, of which he is a member, that a religious revival, not a host of law enforcement officers, is the great need of our nation. There must be religion to back up the law. Lawlessness and crime can find no cure in the mere enactment of new laws. Neither will the mere sharpening of the wits and the bare training of the intellect prove a deterrent for all forms of evil. "An intellectual growth will only add to our confusion, unless it is accompanied by a moral growth. I do not know of any other source of moral power other than that comes from religion." Except it be religion, and a religion not of any denominational or any narrow, sectarian character, but the religion of Jesus Christ, pure and undefiled, there is no hope for the moral and spiritual welfare of our people.

The President said there was no form of education, government or reward, "which will not fail"; that "redemption must come through sacrifice, and sacrifice is the essence of religion." He bespoke untold benefit through a broader comprehension of this principle by the public, and continued preaching of it by the clergy.

"It is only through these avenues," he declared, "by a constant renewal and extension of our faith, that we can expect to enlarge and improve the moral and spiritual life of the nation. Without that faith all that we have of an enlightened civilization cannot endure."

Asserting that if the people are the government, "it will be what they are," and "will be able to get out of the people only such virtues as religion has placed there," the President went on:

"If society resists wrongdoing by punishment, as it must do, unless it is willing to approve it, through failure to resist it, for there is no middle ground, it may protect itself, as it is justified in doing, by restraining a criminal, but that in and of itself does not reform him. It is only a treatment of a symptom. It does not eradicate the disease. It does not make the community virtuous.

"No amount of restraint, no amount of law can do that. If our political and social standards are the result of an enlightened conscience, then their perfection depends upon securing a more enlightened conscience.

"If we are to preserve what we already have, and provide for further reformation, as the clergy tell us, we must become partakers of the spirit of the Great Master. This way is outside the government. It is the realm of religion."

## WE EXTEND OUR SYMPATHY

HOW soon joy can turn into sorrow! On October 12th two hearts were made one at the altar of marriage, only to be torn ruthlessly asunder in death forty hours later. Calvin Miller Burghalter, eldest son of our dear co-workers, Dr. and Mrs. Daniel Burghalter, of Tiffin, Ohio, was married to Miss Beatrice Pease, of Kenilworth, Illinois. They went to Lake Wausaukee, Wisconsin, to spend their honeymoon. On October 12, Mr. Burghalter was sailing in a canoe, which unexpectedly capsized, and led to his sad death by drowning. All who knew these

young people are heart broken over their sudden and shocking separation. The parents have the deepest sympathy of a large circle of friends who mourn with them in their great loss. Only the Lord can comfort and sustain in such an hour of sorrow. The members of the Board of Foreign Missions and all our missionaries in Japan, China and Mesopotamia join in the prayer that this light affliction may work for all sorrowing hearts the far more exceeding and eternal weight of glory.

## TRIBUTES TO MISS LOUISE BOLLIGER

**B**RIEF though her term of service was in Japan, the many letters of sympathy received by the parents of Miss Louise V. Bolliger from her fellow-missionaries and former pupils testify with one accord to the high quality of her work and the lasting influence for good she has left upon the Sendai community. Miss Kate I. Hansen, the Acting President of Miyagi College, wrote Dr. and Mrs. Theodore P. Bolliger in part as follows:

"You may well be proud of the daughter who has gone so young from you. In the little time she was with us, she showed herself possessed not only of knowledge and talent, but also of very unusual teaching ability. She had won the respect of every one, teachers and students, and fellow-members of the Mission. Her exactness in playing, her ability in sight reading, her careful teaching made her a most valuable member of the faculty. She was always ready to do anything to help out, and she did it well. I was especially obliged to her on several occasions when she substituted for me as accompanist to the Sendai chorus. She was a very great help to Miss Hoffheins, as accompanist to the school chorus.

"If you could have seen the mourning at the prayer service that Friday morning which took the place of school, you would have understood something of the place she had won. You may be proud of her and her short service here. As Mr. Kobayashi, the pastor, said at the funeral, she came, not primarily as a teacher of music or of English, but that through teaching these subjects she might bring her students into the Christian life. In that she succeeded. I can see her influence everywhere in the school. This generation of students can never forget her. And if you could have seen the hushed, deeply attentive audience that filled our chapel when we gave the 'Holy City,' in her memory, just a week after she left us, you would understand how deep an impression she has left on the public of Sendai. Her service was not in vain, even though we cannot understand why it had to be too short."

From the letters of the sorrowing College girls, we quote several paragraphs:

"I believe now Miss Louise is with God and spending happy day in heaven. We all the girls thank for her great works that she did for us and also for you sent her to us. We know how sad you and Miss Aurelia are! I cannot help sympathizing with you and Miss Aurelia. My English is very poor and I have no word to comfort you and her and to express my heart, but only I pray God that He gives you and Miss Aurelia great comfort and mercy. We will work for Miss Louise, thinking in our hearts that she sacrificed her soul and body to God for us."

"I have entered this school with a view to becoming a good worker of God through my whole life; therefore I thought that I would study English first, and I have entered the Higher English Department. This time her departure made me feel most acutely that my first view should be realized surely. I will try to follow the footsteps of her self-sacrificing work. Indeed she resembled Jesus Christ in her action."

In writing to Dr. Bolliger, Dr. Christopher Noss said:

"Allow me to yield to an impulse to write to you on the day of the funeral of your daughter. I have just returned from the cemetery at Kitayama (North Mountain) where under heavily falling snow her body was tenderly laid to rest.

"I thought of the alabaster cruse broken and Judas murmuring, 'To what purpose hath this waste of the ointment been made?' And I want to assure you with all the emphasis that I can command that the precious life of her whose body lies broken in the grave was not wasted. She lived here but a few months, but the spirit she manifested made a very deep impression on the girls of the School, and her death has made that impression indelible. If you could have been here to-day and felt the tide of emotion behind the song they sang (no song that I ever heard moved me so deeply), and witnessed their unaffected grief and seen how they walked two miles through the snow and back again to have the satisfac-

tion of knowing where she was laid, you would have understood how truly they loved her and the spirit that was in her; and in the midst of your grief you would have felt 'The solemn joy' of which Lincoln wrote. 'The house was filled with the odor of the ointment.' No; not wasted."

The Board of Directors of Miyagi College sent the following resolutions through Miss Mary E. Schneder, the American Secretary:

"In the inscrutable providence of our Heavenly Father, our dear friend and fellow-worker, Miss Louise Virgilia Bolliger, has been called away from our midst. Scarcely had she come among us

when she was taken away. Yet she was to us one who came and went like sunshine, cheerfully and faithfully performing her duties, eagerly following the efforts of her students, interested in all with whom she had to do. The girls who felt the touch of her gentle spirit, we who know her as a friend, the sister to whom she was companion and joy, treasure a memory, rarely sweet and inspiring, which would not have been theirs but for those few short months of sacrifice. To the father and mother, brother and sister, who so bravely sent her forth to His service, and who are now so sorely stricken, we extend our deepest and sincerest sympathy."

### THE SPHERE OF MISSIONS

**H**APPILY our Lord has fixed the Sphere of Missions in the words, "The Field is the World." And the world is bigger in our day than it was in the time of the Saviour. Not any bigger in a material sense, but more thickly settled with human beings. In every quarter of the globe people live. Very few portions of the earth are unknown to us. Even those parts, fenced in by ice and snow, are yielding their frozen barriers to the melting energy of modern explorations. Christianity has encircled the wide world in its beneficent sway. There are open doors everywhere for "the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth." The inventions by steam and electricity have brought the ends of the earth nearer each other than were Boston and Berlin fifty years ago. No one can predict the still greater changes that the power of steam and the electric current will produce in the coming years, but we believe that God will use these mighty forces for far grander conquests of His grace and truth. Great as is the field, the world; few as are the laborers, the Christians, yet we may confidently hope that the Word of the Lord will find its way into every heart at no distant day.

Why did God wait until recent years to

endow men with the rare talents to invent the civilizing agencies of the world? Why did He select many of these men from our own nation? Because all the signs of the times point to the indisputable fact that America is the cradle of religious no less than of civil liberty. To America is given the privilege, and upon America is laid the duty, to preach the Gospel to every creature. Christianity is the great power in modern civilization. And where has the religion of Jesus Christ a stronger foothold than in our own dear land? We have the men and the means to carry the Gospel to the ends of the earth. There is a moral responsibility laid upon us, as individuals, as a nation, and as a Church, to care for the spiritual welfare of the hordes of immigrants who are daily coming within our borders. We ought not to put up the bars against immigration; first, because we *can*, and second, because we *must*, rescue the perishing. It should be easier, cheaper, better, and more Christ-like to reach the Christless souls in America than on their native soil. We believe God has sent them to our shores that we may help Him to save them. He has set the gates of Ellis Island in the East and the Golden Gate in the West ajar, and they will stand ajar, until He has taught us to take care of the "stranger that is within our gates" instead of trying to shut them out.



and thus acknowledge that we are able to accept the grandest opportunity of the ages, the greatest privilege ever known to mortals, and solve the problem of humanity.

But America does not cover the entire sphere of Missions. It is not the full scope of our duty. All true mission work must begin in the heart, at home, but it dare not end there. The spirit of the Gospel is like fire, it spreads. You can not confine it to narrow circles, for wherever it exists it will burn its way into the hearts of men.

"Till like a sea of glory, it spreads from pole to pole."

Everybody is in favor of Home Missions. Indeed, some people are so taken up with the home-work that they have no time, no means and no inclination for the foreign work. They even argue, that since there are so many heathen at our own door we had better abstain from the foreign work till the home field be completely brought under control. This counsel is sometimes given by men who are not Christians at all, and who have no desire to work out their own salvation with fear and trembling. Oh! let us thank God that we have not fallen into

this trap. What is the truth about the work of Christian Missions? Why simply this: Some men at home harden their hearts against the Gospel and will never accept its offers of life and salvation, and some abroad are ripe for the Gospel sickle.

We owe a debt of love to the millions on heathen soil. God has given to us many helps whereby souls may learn of the way of life. Let us use them to His glory. Every modern discovery should be laid on the Altar of Missions to aid in the salvation of men. Whether all men will accept the light, dare not keep us from taking it to them. To carry the Lamp of Life unto the remotest nation must be the burden of our lives. The responsibility of accepting or rejecting it rests with them. We have nothing to do with the results in the Kingdom of God. It is our work to sow the seed. The harvest belongs to God. And yet, the success of our past labors should inspire us to nobler efforts in the future. God's work will prosper. It will manifest itself in the character and life of the people. Work so God-like should engage our best impulses and our noblest endeavors.

## WORDS OF APPRECIATION

*(Spoken by Rev. T. Tan at the Funeral of Rev. Paul F. Schaffner)*

Mr. Schaffner was a man of beautiful character. He was kind to everyone. He had a warm passion for friendship, and a peculiarly conspicuous talent for social intercourse. He had the ability to judge and understand men, and was most careful in all things. In Mr. Schaffner, giving up his own personal happiness, sacrificing his ambition, choosing sincerely the way of service, we can see the form of the servant of Jehovah, pictured in the 42nd chapter of Isaiah. Of him might be said, "Behold my servant whom I uphold, my chosen in whom my soul delighteth. I have put my Spirit upon him; he will bring forth justice to the Gentiles."

Just before this service I was speaking to one who was with him during his last illness, and who helped to take care of

him. This friend said, "The doctor who took care of him continually marvelled at his patience in his great suffering. The doctor repeatedly said, 'If ever a man deserved to get well it was Mr. Schaffner.' All through his painful illness, his only thought seemed to be to avoid giving trouble to those who were around him. He never gave a thought to himself." In this way, during his last hours, he but gave expression to that which was the rule of his life.

As I think of Mrs. Schaffner in her sorrow, I should like to speak the words of comfort which are given in the fifth chapter of Revelation. "And no one in the heaven or on the earth, or under the earth was able to open the book or to look thereon. And I wept much because no one was found worthy to open the book

or to look thereon; and one of the elders saith unto me, 'Weep not, behold the Lion that is of the tribe of Judah, the Root of David, hath overcome to open the book and the seven seals thereof.'"

These are the words of Christ who won the victory over death. It is He who holds the destiny of men in His hands, the Lamb that was slain, the Lamb that bore the sins of the world. The world has learned to know the life of love and sacrifice, the life of service through Him. That He was able to heal the sick and raise the dead was not so much because of the authority that had been given to Him, but really because of the might of His love. That Mr. Schaffner who loved Him and gave his life for Him, should now be welcomed to His bosom is to be expected, and I should like to comfort Mrs. Schaffner with the thought that this love of Christ will be upon her and about her and her children unto eternity.

On the evening when Christ had the

last supper with His disciples and washed their feet, Peter could not understand the heart of the Master, so Jesus said to him, "Peter, what I do now, you do not understand, but you will understand hereafter." These words are eternally precious, and are not meant to humble us, but to assure us that the time will come when all of these things shall be made plain to us. Christ said such words as "I have come to cast fire on the earth," or "I sow seed," and now after two thousand years of Christian civilization we are beginning to understand what He meant; and I believe that in the same way in our own individual lives, we shall have the joy of gradually understanding what it is that Christ wishes to do with us. Christ is our good Shepherd. His heart is full of love for us, and all that He does is good. Some time we shall look back, and we shall know what His will for us was. We must wait in faith for the explanation.

## EXTRACTS FROM THE ANNUAL STATEMENT TO THE SYNODS

*By Allen R. Bartholomew, Secretary*

THAT the work our Church is carrying on in the lands across the sea is of God and enjoying His blessings could be verified by many proofs. *Progress* is written upon every page of our evangelistic, educational and medical work. The *keynote* of missionary endeavor must always be the winning of souls for Christ. All our missionaries are loyal to this high aim. An unusual illustration was given the Church in the baptism on March 1, 1925, of 78 students and one professor in North Japan College. Most of the students in our institutions of learning in Japan and China become true believers in Jesus before their graduation. What is being done in the schools for the spiritual well-being of the students finds its counterpart in the Christian influence on the patients in our hospitals. Few patients receive the tender treatment of our doctors and nurses whose hearts are not drawn towards the Great Physician. The direct work of evangelism is most encouraging.

### *Home on Furlough*

*From our Japan Mission* there are home on furlough: Rev. Dr. and Mrs. Allen K. Faust, Prof. and Mrs. Oscar M. Stoudt, Prof. and Mrs. Arthur D. Smith, Rev. and Mrs. Franklin L. Fesperman, Miss B. Catherine Pifer, Rev. Dr. and Mrs. Christopher Noss, Miss Helen I. Weed and Mr. and Mrs. David A. Baker. Rev. and Mrs. Dewees F. Singley have been granted an indefinite furlough.

*From our China Mission* there are home on furlough: Miss Gertrude B. Hoy, a student until February in the University of Pennsylvania; Miss Esther I. Sellemeyer, Rev. and Mrs. Sterling W. Whitener, Rev. and Mrs. George R. Snyder, Miss Helen B. Ammerman, Miss A. Katherine Zierdt and Prof. George Bachman. Miss Marion P. Firor is in the fourth year of her medical course at the University of Pennsylvania.

The resignation of Dr. William F. Adams was accepted.

For the first time in the history of the

Board, the question of the retirement of missionaries has come up for consideration. The Board fixed the age limit at seventy years, with the privilege of the missionary remaining in the active service on the field until seventy-five years. The first one to be affected by this action is our senior missionary, the Rev. Jarius P. Moore, D. D., who has been a faithful and indefatigable worker for forty years in Japan. We are glad that Dr. Moore is willing to devote his time in service for the Board in the Home Church.

#### *Under Appointment*

The following are under appointment to fill vacancies and pressing needs in our China Mission: Rev. Theophilus F. H. Hilgeman, son of Rev. and Mrs. H. F. Hilgeman of Bay City, Michigan; Rev. and Mrs. Chester B. Alspach of Canal Winchester, Ohio; Miss Edna F. Detweiler of Chalfont, Pa.; Miss Ruth A. Henneberger, of Greencastle, Pa. Mr. A. Bertram Davis, of the International Y. M. C. A. in China has joined our Mission beginning with September, 1925. Miss Elizabeth Suess, of Madison, Wis., will teach in Miyagi College, and Mr. Francis W. Weida, of Gambier, Ohio, will teach English in North Japan College. Rev. E. Warner Lentz, Jr., son of Rev. and Mrs. E. W. Lentz, of Bangor, Pa., is the second missionary of our Church to go to Mesopotamia as a member of the United Mission. Mr. and Mrs. Lentz sailed from New York for Bagdad on August 27, 1925.

#### *Urgent Needs*

From both our Missions in Japan and China, there are most urgent calls for ordained men for the evangelistic work to fill important vacancies caused by death and withdrawal. Ministers and elders will confer a favor upon the Board by suggesting the names of capable men to the Secretary. We should also send out single women for the evangelistic work, and teachers for kindergarten work.

#### *Huping Christian College*

It is most gratifying to report that the offerings received in connection with the Foreign Mission Day observance toward the erection of the much-needed buildings for Huping Christian College amounted

on August first, to \$43,770.51. In this sum are included several gifts ranging from \$500 to \$2,000. Dr. Hoy is earnestly pleading for additional large gifts so that the fund of \$100,000 may be completed. The Board has recently authorized the naming of three of the buildings as follows:

Administration Building, The Reimert Memorial; Science Building, The Winter and Laubach Memorial; Dormitory, The Good Memorial.

Suitable tablets bearing the names of contributors of \$500 and upwards will be placed in the rooms of these Memorial Buildings, and credit can also be given congregations, if desired, on the Co-operative Plan of the Forward Movement. No object should be more appealing or worthy of help, for it will be a permanent testimonial of our Church to the character and worth of these four heroes of the faith.

Dr. and Mrs. Hoy are now in China. They sailed for their field of labor from San Francisco on August 8th. As we bade Dr. Hoy farewell, we promised him that the Church would not fail to provide the funds for the Huping Christian College buildings. We have all confidence in our people that they will help to realize the fond hopes of a true servant of Jesus Christ. Those who contribute money and prayers for Huping Christian College at the present time will be helping to lay foundations in China that future generations will rise up and bless. We never know the influence of a gift that flows from a liberal heart.

#### *New Helps on Foreign Missions*

One of the latest publications by the Board is "The Martyr of Huping," the Life Story of our Martyr Missionary, William Anson Reimert. Through the generosity of Elder J. Q. Truxal, a member of the Board, it was made possible to present a copy to every minister of our Church. Many kind letters of appreciation have been received in which the hope is expressed that the book might be widely ready by the young people of the Church. The volume is attractively bound and well illustrated. The price is sixty cents, postpaid.



A notable book entitled "The Business of Missions," by Rev. Cornelius H. Patton, D.D., of the American Board, has a great message for every minister and layman. Price, \$1.00, postpaid.

"Forty Years in Japan," is the life story of Rev. Jairus P. Moore, D.D., and will be ready by October first. This volume should prove very interesting reading to the many friends of Dr. Moore in the Church. It contains many illustrations. The price is \$1.00, postpaid.

Five new lectures on our work in China have been prepared by Dr. A. V. Casselman. Many congregations will receive a new vision of Missions by using these informing and interesting lectures. Other lectures on our work in Japan and Mesopotamia are also available.

#### *Foreign Mission Day*

We are glad to report that the observance of Foreign Mission Day in 1925 was more general throughout the Church than during any previous year. The service entitled "Carest Thou Not" met with great approval. As is well known by all our pastors and members, the amount annually paid on the apportionment is insufficient to meet the current expenses for our three Missions, and therefore the Board appeals to all our congregations and Sunday Schools that they will designate their offerings on Foreign Mission Day, February 14, 1926, as *special contributions* for the support of our work abroad.

#### *The Outlook of Missions*

THE OUTLOOK OF MISSIONS is now in its seventeenth year, and has found a warm place in the hearts of a wide circle of readers. The new subscription rate of One Dollar has had only a slight effect on the subscription list, but it has considerably reduced the annual deficit, due to the splendid help of the Literature Secretaries of the W. M. S. G. S. and the loyal support of the great majority of its readers. There can be no doubt that our missionary magazine, representing the missionary interests of the Church, is a most valuable help for the spread of missionary news, and pastors and elders can render a real service by helping to add to the number of subscribers.

#### *Help Our Women*

For ten years there has been a crying need for a Woman's Hospital at Yochow City, China. Our Board has always realized this need but we could not meet it, for lack of funds. At this present time the noble women of our Church are trying to meet this need, but in order to do so, without delay, they need the help of our men. For several years past, by self-denial, the Woman's Missionary Societies have been gathering, through their Thank Offering, a fund for the Woman's Hospital at Yochow City, China, amounting now to \$25,000.

That the medical work may be carried on with the greatest efficiency and the most far-reaching benefits it is the judgment of the Chinese Medical Association that this new Hospital should be a General Hospital so that the men as well as the women may find relief from their physical sufferings. In order to meet this reasonable requirement it will be necessary for the Board of Foreign Missions to erect a building with two wings, one for men and the other for women and also a ward for children. This combined building will mean a total outlay of \$50,000.

The Cabinet of the Woman's Missionary Society of General Synod have conceived the happy idea of raising this whole amount, and their plan is to ask the men of the Church to contribute the additional \$25,000 necessary for the Men's Wing. No finer ambition has ever taken hold of the hearts of our devoted women. It is just like them. Who will not lend a hand? There is no man in our Church, when a woman asks him for a contribution of a dollar or more, who will not promptly respond. This special effort is not to interfere with any of the other laudable appeals before the Church.

#### *Results of the Forward Movement*

So far as the Forward Movement has been affecting the work of the Board of Foreign Missions, the results almost beggar description. No one can transfer his mental vision to Japan and China without wondering how such great and blessed changes could have been wrought in so short a period of time. But there are

the proofs: *additional workers, many new chapels, several school buildings and missionary residences.* Our schools in Japan and China have made progress on a par with those of the homeland. Instead of the Miyagi Girls' School at Sendai, we have the Miyagi College. Five years ago, it was the Lakeside Boys' School, now it is Huping Christian College, with the first class graduating last June. The faculties in all these institutions have also been greatly strengthened by additional teachers. The work among the women and children has grown with the growth of the Missions so that now we have a number of Kindergartens and Bible Woman's Training Schools. The United Mission in Mesopotamia has become a reality, of which our Church is an integral part. It is a question whether the work among the Mohammedans could have been begun without the helpful influence of the Forward Movement. Towering above the splendid results of the Foreign field, is the cordial attitude towards this work among our pastors and people. The Church now regards the work of Foreign Missions as a world enterprise, the unfolding of God's plan in the ages; the unrolling of the Kingdom of God on earth, and the expression of God's great purpose for the human race.

#### *Students From the Orient*

In order that our schools in Japan and China may be able to meet the new demands being made upon them, it is found necessary to afford the advantages of post-graduate study to the native as well as to the foreign members of the faculties. For this reason, two graduates of Huping Christian College, Gwoh Fah-Tsien and Lo Hwei Ling, are in America for study. Miss Toshi Takaku, a graduate of Miyagi College, will pursue a similar course of study. Rev. Yasuji Jo, the faithful pastor of the self-supporting church at Fukushima, Japan, has come to America for six months' study and observation. We hope that many of our pastors and members will meet him.

#### *Finances of the Board*

Before definitely fixing the Budget for each succeeding year, the Finance Committee of the Board always makes a care-

ful survey of the income and the expenditures for the previous year. Taking into account the actual budgets of our three Missions as well as reducing the necessary loans, the Finance Committee advised the adoption of the Budget for the calendar year 1925 at \$517,688.50. It is a matter for thanksgiving that the receipts from all sources, including Apportionment, Forward Movement and Woman's Missionary Society, for the calendar year 1924 were \$512,370.67. However, it should be borne in mind that of this amount fully \$60,000 was for special objects, such as the new North Japan College Building Fund, \$43,035.93, which could not be applied on the regular budget for the year 1924. We rejoice to announce that the offerings from the Apportionment have greatly increased during the first year of the newer Apportionment made by the last General Synod, the total amount being \$293,190.26. This, as compared with \$210,626.09 of the former year. By reason of this large increase, \$82,564.17, the Board was able to conduct the work during the Classical year without increasing the debt. If the contributions from the Forward Movement had been correspondingly large, as we all hoped they would be, the present deficit of about \$200,000 could have been entirely wiped out. It is the hope of the Board, with the additional amount received on the Apportionment during the present Classical year, that we will be able to provide some of the unmet pressing needs and reduce the debt.

Looking ahead into the coming year, it must be clear to every member of the Synods that the securing of the full Apportionment for Foreign Missions, as recommended by General Synod, is most vital to the continuance of our work abroad. May the Lord of the harvest open our eyes to the whitening fields in Japan, China and Mesopotamia. Brethren, pray for the work and the workers.

On September 1st the sales of "Peasant Pioneers" had totaled 37,000. This is the text book for our November mission study class.

## THE FUTURE OF AFRICA

*From An Article by F. H. Hawkins, Foreign Secretary, London Missionary Society in The East and West*

**T**HROUGHOUT Africa there is a rising tide of nationalism. The Africans are learning to combine for the attainment of common ends. This movement is not fortuitous or accidental. It is one of the deep tides of human life in which the will of God for the race is being expressed.

But in many parts of the Continent there is great danger of this national movement being perverted. And the menace comes from Islam. Islam, dishonored and largely disinherited in the land of its birth and of its early developments, is seeking with insidious and unrelenting effort to restore the balance of its loss in Western Asia and Eastern Europe by building up a great black Mohammedan power in Africa.

It is making progress in West Africa, but is at present held at bay by a string of Christian Missions stretched across the Continent along a line a few degrees south of the Equator. Its political propagandists are to be found today from the Mediterranean to Cape Town and from Zanzibar to Cape Verde. Arab traders, who are also missionaries, abound in some of the larger native villages and towns along the east coast, and are penetrating inward, and many of the Indian traders from Kenya to Durban are followers of the false prophet.

It will be a black day for Africa, and for the world, if Islam proves to be the great unifying influence amongst the black races of the Dark Continent. Africa is taking her place amongst the great world powers, and, in the absence of strong Christian propaganda, this Africa, set free from such moral restraints as her old religions and tribal customs exercised, may, if the Christian Church fails to do its duty, be dominated by a low form of Islam.

What matters most, and should count for most, however, in regard to the races of Africa, is that they belong to Jesus Christ. There is not in the world today

any race capable of giving a more ready and warm hearted response to the Gospel message than are the native races of Africa. The triumphs of the Cross in Uganda and in other parts of the continent are proof of this. The people have a capacity for receiving the Gospel and responding readily to its appeal. Dark as their minds have been for time immemorial, there is something in them that says of the Gospel message "This is Light." Dull as their hearts are, there is something in them that proclaims it good. In some aspects of their new life their progress is rapid; in others it is slow; but they are moving. They are coming to the Light, and those who watch over Africa with patient heart and with a far-sighted vision are sure that for Africa God has laid up a great future.

## NOVEMBER

**A**LL hail to thee, November chill,  
Thy fitful blasts sweep o'er the hill  
And barren woods, that sombre lie  
Beneath the graying Autumn sky.

Thou comest not when fields are green  
And violets blue o'er brooksides lean,  
Or daisies, starry-eyed and bright  
Nod gently in the morning light.

Thou comest late, O Autumn king,  
When hungry crows are on the wing  
And leaden clouds, with threatening  
frown

Send snow-flakes sifting, sifting down .

Oh mighty Monarch, both keen and bold  
With breath that stings and days quite  
cold

In thy rollicksome, blustering, gusty way  
Come usher in Thanksgiving Day.

INA LONG.

Boonsboro, Md.



# The Woman's Missionary Society

FLORA RAHN LENTZ, EDITOR,  
311 MARKET ST., BANGOR, PA.

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## EDITORIAL

THE SUMMER VISITOR to Europe has returned. Scarcely a club or society but will have the opportunity to hear first hand observations and impressions. If there would be some way to eliminate the screenings, buckwheat, pea and chestnut sizes so that the clear-cut, big, carefully-made observations would not be ranked with those given by persons unequipped to observe, what a valuable addition the observations would make for the stay-at-homes!

As missionary women we want to get all possible information on present conditions in Slavic countries of Europe so as to understand the mind of the Slavic pioneer in the United States.

Was it the publicity of the Home Mission study "Peasant Pioneers" that brought the sudden popularity of "things Slavic"? Art shop displays feature the decorations by Slavic peasants; department stores show Slavic color arrangements and designs in buttons, ornaments, dress fabrics. A great many visitors went into Slavic countries last summer to get background for this emphasis. These visitors will enrich our study if they had "eyes to see," but if they were able to "do" Prague and Pilsen in a few days we are well off to dismiss their judgments as of little value.

\* \* \*

THE SECOND NATIONAL Law Enforcement Conference is being called in Washington, D. C., December 11-13. Untiring efforts are being employed to make this convention count strongly for enforcement of the Prohibition Amendment. Many people exclaim in dismay over the number of national conventions. Let us remember that it is practically the only way to set thought into action—thought that otherwise might become

static. The step is a long one—to go back to the camp fire council of the American Indian. The principle is the same. National Conventions are old ways and tried ways. Everyone interested in the enforcement of the eighteenth amendment will do well to watch for the findings at this coming event.

\* \* \*

IF THE THINKING WOMEN of the United States were asked to name what they consider the most engrossing issues of the time we believe at the head of the list would stand "Establishing World Peace" and "Law Enforcement." If we think that way why do we say so little about those two things? During the past year we have watched for the subjects in conversations among women. We heard discussions and addresses in women's meetings, but never heard the subjects spoken of in the intimate conversations of the porch circle or the home circle.

Our generation of women will hardly be called to give again their children for war service, but how shall our daughters develop fundamental thinking toward permanent world peace unless we speak freely about our reasons for believing as we say we do. The necessity for laying this foundation is urgent because of the insidious propaganda of those who scoff at the idea. The trend of the last six years has taught us that the desire for permanent peace was not really born on November 11, 1919, and further, that the ideal, in many influential circles, is looked upon as a foolish dream. Let those speak who tried to put over a peace program on Armistice Day. Let them say who rallied for the occasion. If war were declared tomorrow what a weeping there would be! Our household cares and social routine would be relegated to the back-

ground of our interests. "In peace prepare for war"—I sometimes think we may be doing this very thing by our silence.

Do any of your friends say, "If the 18th Amendment *cannot* be enforced it would be better to repeal it." Russia repealed her prohibition law. Let us watch to see whether we like the way the repeal is working in Russia. Suppose at daybreak tomorrow from our bed room windows we would see a line of men and women, two, three and four abreast with jugs and kettles awaiting their turn to be served with beer and whiskey. Would

we then feel that we had left our chance go by? On the first day of the open saloon, 100,000 quarts of vodka were sold in Moscow alone. Repeal the 18th amendment and the Moscow scenes will be enacted in our own country. Russia returned to its vodka—shall the United States return to its beer? If prohibition has not been considered a success, maybe the women of our Christian churches have not assisted as they should have done; have not defended with reasonable arguments their belief in the Amendment.

### NOTES

During the recent meeting of the Executive Committee of the Council of Women for Home Missions your Executive Secretary, Miss Kerschner, and your editor visited the Jan Huss Neighborhood House on East 74th Street, New York City (see page 165 "Peasant Pioneers"). The author of "Peasant Pioneers," Rev. Kenneth D. Miller, was identified with the establishing of the Neighborhood House. Recently Mr. Miller transferred his activities to Chicago where he will be engaged in Christian work among the large Czech population of that city.

\* \* \*

Rev. and Mrs. Immanuel Gittel, for a number of years missionaries at Bethel Community Center, Philadelphia, severed their relations with the Woman's Missionary Society of General Synod to accept a post with the Presbyterian Church. Rev. \_\_\_\_\_ has been elected to fill the vacancy.

\* \* \*

The Farm and Cannery Migrant Work, supervised by the Council of Women for Home Missions, has grown to such large proportions on the Pacific Coast, particularly in Oregon, that Miss Louise F. Shields was elected associate supervisor of the work on the Pacific Coast.

\* \* \*

If we read "Glad Handers" in the October issue we will be interested to know that during September 1040 cases of new arrivals in the United States were referred to Churches, these were distributed among nine denominations.

Among the referred were 623 Germans, 123 English, with the Scotch, Norwegian and Swedish following. To the Lutheran Church, 758 names were sent; to the Protestant Episcopal, 121; to the Methodist, 50; to the Presbyterian, 85; to the Reformed, 6; etc.

\* \* \*

Miss Greta P. Hinkle, our new Student and Literature Secretary, had her first official contact with student work when she attended the Reception given to the Reformed Students of the University of Pennsylvania at First Reformed Church, Philadelphia, Rev. Harold B. Kerschner, pastor. Miss Hinkle was given a place on the Federated Student Committee and attended the first meeting of the season on September 30, at 600 Lexington Avenue, New York City.

### THE PRAYER CALENDAR FOR 1926

Most-out-of-the-ordinary illustrations are used with the Prayer Calendar. They tie us to the past. Not only in the pictures they show, but the conception of the artist and his medium of expressing what he desires to perpetuate. Centenary celebrations are not common and we wish to remember that when we purchase our Prayer Calendars. Also to remember that the thought emphasis of the Calendar lies in the celebration of the 200 years of Reformed Church history in the United States. For prices see October Literature Chat.

## TWO WESTERN PENNSYLVANIA GIRLS IN CHINATOWN

I POINTED in a direction and asked "Will this lead me to Mott street?" I was not familiar with the subway station at Worth street, so I asked the question of a small group of men who were standing in front of a cigar store near the subway exit. "What part of Mott street do you want?" "Number 10." "Yes, that's the direction, but you'd better be careful, there's been some killing going on down there; the tongs are at war with each other and the other day, right across the street from that number, a Chinaman was shot." The conversation took place on the last night of September. During the greater part of the month, the metropolitan dailies had had leading news articles and editorials on the tong warfare and deportation of the undesirables and I was anxious to know whether it had affected the work of the Chinatown and Bowery Settlement for Girls.

I became acquainted with the work of the Chinatown Settlement some years ago. The story "Beggar's Gold," by Ernest Poole, was responsible for my first visit. I had often noticed the gaily decorated sight-seeing motor buses that nightly carry curious visitors through Chinatown, but their suggestion of adventure never appealed to me. It seemed like a farce. The story of "Beggar's Gold" was different: it awoke a desire that took me to Chinatown. It was then that I met the two Western Pennsylvania girls whose work at the Settlement has meant an avenue of escape for a number of women caught in the vortex of Chinatown wickedness.

Armed with addresses from the New York Telephone Directory—addresses which covered the three streets of Chinatown, Mott, Pell and Doyer—I descended the long flight of steps at Chatham Square. I tried to assume a business-like air as I consulted my address book and entered one of the best-looking stores in the neighborhood. One address I valued above all others. It was Number 10 Mott street—"The Chinatown and Bowery Settlement for Girls." I decided to locate it. I might feel more comfortable if I knew how to reach it and what it was like.

I watched the numbers on Mott street and kept moving along until of a sudden I realized that I was in the midst of a gathering crowd. Just a few more houses and I must be at Number 10! I hurried through the increasing crowd and now I was facing Number 10. Surely I must be mistaken! Such a small old house could not be The Settlement House! To get away from the excited crowd I went up the four wooden steps that led to Number 10 and stood rather uncomfortably watching developments. By this time several patrol wagons had drawn up to the narrow sidewalk. From the top of the steps I could see through a small bow window into a next-door restaurant. Knowing that Chinese in New York understand English, I went in to find out what had caused the street excitement. I asked them. If I were to judge from the sphinx-like expressions that covered their faces, the lift of the shoulder and the slight shake of the head, I should say that no one in the restaurant understood a word of what I asked. I then suddenly recalled that Bret Hart said "The heathen Chinese is peculiar," and I agreed with the poet and left the restaurant.

Realizing that it would be useless to press for information I went back to the top step of Number 10. The door behind me opened and I heard, "Are you looking for someone?" Turning around I saw a young American woman stand on the stairs that led to the top floors. "I am looking for The Chinatown and Bowery Settlement for Girls. I copied the number from the telephone directory, but I must have made a mistake." "There is no mistake. This is the Settlement House: we occupy the second and top floor. Will you come up?" I confess that I did not like the looks of the long, straight flight of steps. I had heard queer things about Chinatown. My suspicion almost made me miss a most interesting and vital contact in the heart of one of America's most discouraging mission fields.

The Chinatown and Bowery Settlement for Girls is part of the Rescue Society (incorporated) with headquarters in the Old Chinese theatre, 5-7 Doyer street.



The work was begun thirty-two years ago. Someone has called it "A Bright Light on a Dark Sea."

When I stepped through the doorway that led from the dark landing into the living room I felt that this was the place I was looking for. My curiosity over the street crowd was satisfied—a raid on an opium den. Since that day I have had a number of close-up opportunities to see with what tender love and heroic service these two young women work among the drug-crazed white girls and women in Chinatown.

Misses Florence M. Heberling and Minnie A. Moser—both Western Pennsylvania women—United Presbyterian—entered missionary service as volunteer workers in a Daily Vacation Bible School—prepared at Moody Bible School, Chicago. We quote from "Twenty Years in the Heart of the Underworld." "Our missionaries live in Chinatown. They have given their all—their lives for this cause. Danger, disease, concerns them not. They fear nothing. They never tire. These young women have come from homes of refinement and culture. Their remuneration is small, but with a wonderful love and compassion they have placed their all on the altar of sacrifice for the heartbroken "Magdalene."

Miss Heberling has been at the Settlement eight years, Miss Moser not quite so long. Both have found that rebuilding lives is a slow process, but they know the joy of having shown the way for a rebuilding. Chinatown is the last resort of the fallen white girl. Most of the stories begin with a village girl—incorrigible, unrestrained, fallen into bad company, conscious of the approach of disease. Chapter two is her drift to the city, the incapacity, coupled with little desire to work, the lure of the drug, the need for bread and clothes—when no one else will have her she goes to Chinatown and becomes the mistress of an elderly Chinaman. The missionaries tell us that the young Chinamen will have nothing to do with the outcast women. Among the drifters to Chinatown are women who boast that they will stay there until their bank account is large enough to give them a life of ease. Their reasoning is a mirage: none of them ever reach it.

You ask: "How do the missionaries reach these women?" The missionaries never interfere, never thrust themselves into privacies, do nothing to antagonize. The pain-racked, drug-crazed girl comes for help to get admission into a hospital. The half-conscious, badly-beaten-up girl in a midnight brawl wakes up in the station house. The matron sends for the Settlement missionary to find whether the girl can be taken in. The foolish girl who allows herself to be enticed by sugar-coated promises finds herself deserted at the edge of Chinatown and an officer takes her to the Settlement House. We might continue almost indefinitely with circumstances which give the chance to serve. This has been going on for thirty-two years and everybody in the neighborhood knows that the Settlement House is a Haven.

When the women are brought to the Settlement House the utmost effort is put forth to show the redemptive power of Christ.

"I am thinking of———. Less than ten years ago she was brought to the Settlement, a mass of sores and bruises, her arms and legs covered with the tell-tale marks of the needle. Her struggle to get rid of the drug habit lasted two years. In those two years she became a saved woman, strong enough to give herself to lifting other girls who are lost in Chinatown. With her re-birth came a remarkable revelation. Up to that time she had never thought of using a paint brush. Now she earns her living by painting for shops and stores. She has the art of decoration in such a marked degree that she is skillful in handling any style of decoration that happens to be the vogue.

We are thinking of———, an attractive French Canadian girl whose love of adventure lay along questionable paths and finally led to Chinatown and the opium habit. A few years ago we saw her, fine looking and fit, strong enough and ready to go back to her home in Canada.

We are thinking of nurse———, whose training took place after she had been rescued from a horrible form of living with a besotted Chinaman. When she first began to find herself she was allowed to do the work of a servant in

one of the children's hospitals in New York. Traits began to show themselves which finally led to the chance of taking training.

Even though the work is discouraging and the cases that are not reached, and those that fall back far outnumber the saved, yet thirty-two years show that the effort to save is "justified by results." Does it seem a long distance from your town to Chinatown? Not a small village in the United States but has its drug addicts. Some of your young people

drift away and you wonder what has become of them. Chinatown has housed some of them, I am sure.

This splendid work is supported by voluntary contributions. When we began to think of writing this story we were interested to find a number of the Reformed Churches in America among the contributors as well as the item of a box of clothing, Kent Street Reformed Church, Brooklyn, Rev. Kerschner pastor. This was in 1921.

## TWO CHRISTMAS PARTIES

The Woman's Missionary Society of Cedar Rapids, Iowa, held its August meeting at the parsonage, where a missionary parcel party was the feature of the evening. A short business meeting was held, after which the guests enjoyed games and music. A real electric lighted Christmas tree was the important decoration and best of all were the many gifts given by the women for our missionaries and helpers in Yochow, China. Forty were present to enjoy the evening and also help a few missionaries in China to more fully enjoy the Christmas season.

The Girls' Missionary Guild of the same church held its Christmas party the following week also at the parsonage. The girls brought presents for our Yochow station and enjoyed a social evening. The President welcomed a few new girls into the Guild.

The Woman's Missionary Society of the First Reformed Church, Nashville, Tenn., gave a Christmas party for the Chinese during the month of August. The Christmas story was read and carols were sung. The Mission Band rendered the playlet "Which is Topsy Turvy?" The children, as well as the grown-ups, brought their gifts and placed them around the decorated tree. Talks were given reviewing our studies of China. "A Chinese House" was on display. The pastor, Rev. H. W. Haberkamp, dedicated the gifts with prayer. (15 yards sheeting, soap, wash cloths, towels, thread, picture rolls, cards, etc.) During the social hour Chinese refreshments were served and various Chinese articles displayed and their use explained.

## MONTHLY QUIZ

1. *Lighted Christmas trees in August—what occasioned them?*
2. *Where was the Prohibition Law Repealed? With what effect?*
3. *What is special about the 1926 Prayer Calendar?*
4. *The most loved mountain in Japan—name it. Who speaks of it in this issue?*
5. *Names of how many immigrants were sent to Churches during September?*
6. *Do Argentine and Chile have a Peace Bond? Tell how it happened to be.*
7. *What is the challenging subject for the December meeting?*
8. *Tell about the new missionary home. Where and by whom is it being built.*
9. *Tell how the Woman's Missionary Society Ohio Synod conducted its Honor Roll of Missionaries.*
10. *What beautiful service marked Guild Night at the annual meeting of the W. M. S. Northwest Synod?*

## TO AN UNMET FRIEND IN AMERICA

Dear Friend:—

I am very glad to write this letter to you. I am sure that you would like a letter all for your dear self. Summer has really and truly come in Japan. I am going to America this summer for Bible study at Hartford. I am very happy now, because I will see you some day. I am sure Jesus is your friend and my friend, so wherever we go, East or West, we are never unsafe.

My home is in Wakamatsu, Japan. My home is a Christian home. I have seven brothers and sisters. One of my sisters graduated from Miyagi College. When I was fifteen years old I entered Shokei Jo Gakko, (a girls' school in Sendai, belonging to the Baptist Mission). When I was in the fifth year class I wanted to help Jesus work and when my last summer vacation came I resolved that I would be self-sacrificing. I entered the Bible Department of Miyagi College and studied the Bible lessons. After I graduated I found that I was interested in girls' work so I studied at the Y. W. C. A. training school in Tokio and I became a Y. W. C. A. worker. Recently I have been working for the younger girls in Kofu with Miss Keafly.

I want you to know Kofu. It's lovely up in Kofu. In the blue sky are high floating white clouds which change their shapes every minute. Near the top of the mountain it is purple; the mountains far in the distance are all white with snow and the most worth seeing mountain is Fuji San.

Do you know Fuji San? It looks like a huge, huge mountain of ice with the sun shining on one side of it and the shadowy side of it is covered with purple clouds. So you can imagine Fuji San looks like a king in glory wearing a garment of purple and gold. If you were here and looked at the distant vision of Fuji San, I'm sure you would feel the same reverence which the Japanese people have felt for hundreds of years as they looked up at this beautiful Fuji San.

My work in Kofu was done in factories, hospitals, and quite often in the meetings of girls' clubs. There were four

clubs, "Friendly," "Rainbow," "Star," and "Junior." The "Friendly Club" was made up of girls who were graduates of the high school. The "Rainbow Club" was made up of the girls who were still in the high school. The "Star Club" was for business girls and the "Junior Club" was for the little girls in the primary schools. These clubs have been started as the work of the Y. W. C. A. In them the girls become friendly with one another, because they are given chances to know one another, so that they will come to understand each other better. Not only will they come to understand other girls, but they will gradually come to understand our work and to have an interest in it. If the hearts of all girls are connected with God and spiritual thoughts, then the atmosphere of this world will become purer and better. These are some words which represent the object of these clubs: "To work together, to play together, to love and serve, to be loyal, to speak true, to right wrong, to follow the gleam, to follow the King." "The World is beginning. We must go and help the King."

I think the young girls' work is very important. Jesus loved the children and the young men and girls. Let us do God's work among all.

I am very glad that I am going to see you soon. My heart is full of spring. Now I must bring my letter to an end. Hoping that you are all well,

Yours sincerely,

TOSHIKO TAKAKU.

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#### A SUGGESTION FOR CHRISTMAS

If you are looking for a lovely little Christmas gift for a child from three to eight years of age, send for Prayers for Little Children, by Lucy W. Peabody. It is beautifully illustrated by Marjorie Woodbury. Price 25 cents. Order from Carrie M. Kerschner, 416 Schaff Bldg., 1505 Race street, Philadelphia, Pa.; or from Woman's Missionary Society, 9 Remmele Block, Tiffin, Ohio.

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## A TYPICAL DAY AT A MIGRANT STATION

"HERE comes Miss Betty!" This was the enthusiastic greeting which Betty heard as she neared the barn-like structure whose second floor constitutes the school. Several children ran to her, each striving to get a little nearer than any other.

"Oh, Miss Betty! Do you know Nellie was lost yesterday?"

"Nellie? Where was she lost?"

"In the corn husks. Her mother and sister cried and cried, and everybody hunted for her.

"And she was almost like water! If she had been there only one hour longer, she would be dead!"

After further questioning Betty learned that Nellie, tired out after the long day, had dug a hole in the husks, crawled in, and fallen asleep. The husks kept on piling up above her, until she was completely buried. Someone in search of the missing child had felt something hard under his feet, and, on digging it up, had found Nellie, still fast asleep, and covered with sweat. By this time Betty had unlocked the door, climbed up the stairs, the children following her example, and lighted the fire under three kettles of water. She took the six-months' old baby from its sister, and entered the nursery which was separated by beaver board, from the kitchen and school room.

Soon after, "Miss Grace" and "Miss Margaret" arrived. The latter helped Betty give baths to the younger children, saw that the older ones took their turns, and that all the children had clean clothes to put on in place of their own. The clothes worn by the children during the day belong to the school. In the meanwhile Grace entertained the remaining children with games and stories.

"Let's play 'Pussy wants a corner,'" called out four-year-old Helen.

"Oh, yes, yes!" chimed in the others.

Each put a chair into the circle, and the game was on. After some time Frank said: "I don't want to play this. Let's play 'Poor Pussy.'" The other children agreed, so the game was changed. Before they knew it, 9.30 had come. Grace went to the kitchen to prepare the lunch, Betty

stayed in the nursery with the tiny tots, and Margaret took charge of the school room.

"What song do you want to sing?"

"No. 18."

"But we don't know it."

"Jesus Loves Me."

"Praise Him."

"We will sing 'Jesus Loves Me,' and after that, 'Praise Him.'"

The children joined in lustily, for both songs are very familiar to them.

Then the prayer in unison:

"We fold our hands that we may be  
From all our work and play set free.  
We bow our heads as we draw near  
The King of Kings, our Father dear.  
We close our eyes that we may see  
Nothing to take our thoughts from Thee.  
Our Father, who art in heaven," etc.

Another song was followed by the story which taught them to become good Americans. The handwork followed—this time animals to be cut out and fastened together with paper fasteners, so that the legs, head, and tail were movable. By this time lunch was ready. The children, together with a few older ones who had come in from their work, washed their hands and formed in line. Two of the children were the "little cooks," and had helped Grace since the devotionals were over.

At a signal the children filed in and took their places at the two tables. They stood with bowed heads for the prayer, in unison:

"God bless this food we take,

And bless us all, for Jesus' sake."

When the children had finished their simple meal, they rinsed their cups, took their tooth brushes, and marched down the stairs. While Margaret filled their cups with water and put tooth paste on their brushes, they sang:

"I brush my teeth so fine and clean

I brush them fine and dandy.

I like to brush them every day

'Cause tooth paste tastes like candy."

Then came the rest hour. While the little cooks helped Grace with the dishes, Margaret went out with the children. The older ones played house, but the

younger ones had to lie down for a rest. They were not one bit anxious to do so, and if Margaret should look the other way, some were likely to get up. It was almost impossible to make them sleep. Only occasionally, and that usually after tears, did they sleep.

After a while the children were allowed to get up. The older ones were still interested in playing house. The younger ones, however, liked to play "Looby Loo," and "The Mulberry Bush." Even those too young to play these games liked to go around in a circle with the rest.

All too soon the closing time came. After the salutes to the Christian and American flags, and a song for each flag, they joined hands and sang

"Our Mission School is over  
And we are going home," etc.

After these closing exercises the children changed their clothes. Each child who had been good all day received a piece of candy, after which they went home. Another day's work was done, except for some cleaning and washing.

MATILDA COOK.

### MAKING DREAMS COME TRUE

THE Board of Trustees of the Missionary Home of the Woman's Missionary Society Ohio Synod is happy to announce that ground was broken on October 3rd at Tiffin, Ohio, for a double house of six rooms on each side. The site, purchased a year ago, is unusually attractive, bordering on the tiny triangular park (under perpetual care of the city), which occupies the corner of Hunter and Clinton Avenue. Facing this beauty spot, enhanced by its seven tall maples, our colonial brick dwelling is to be built diagonally across the lot, making a front entrance for one family on one street, and another, for the other family, on the other street.

Architect Paul Long, of Canton, Ohio, has designed a unique window scheme, which presents a very artistic front, while the wide verandas on each side of the

building are in keeping with its colonial dignity. The interior will be finished throughout in oak, with many built-in features, and other modern devices will be installed to add to the comfort of our returned missionaries, who well deserve a real home at least once in seven years.

Thirty cents a year for five successive years from each member of the W. M. S. O. S., has bought this lot (\$1600), and will pay more than half the cost of this splendid building (\$18,000). Must we borrow the balance?

A few large gifts from individuals, Sunday School classes or other organizations would be very acceptable. There is immediate need for this building, as some of our missionaries are returning on furlough in the spring of 1926.

MRS. JOHN SOMMERLATTE.

### REPORT OF W. M. S. O. S. CONVENTION

JUST as the expositions in our Country have been the timekeepers of the progress of our Nation, so the Missionary Conferences held annually mark the advancement in the missionary endeavors of the Church.

The success and failures of the year are alike recounted, bringing with them joy for the successes and an increased desire to create that spirit of consecration and devotion which alone can make "success out of failure."

The last week of September marked important events in the life of the little

community of people at Columbiana, Ohio; for in churches, standing side by side, women were giving brain, and time and strength, to the solution of problems which make for truth and right, and the betterment of mankind. The Woman's Missionary Society of Ohio Synod, meeting in the Reformed Church, and the Women's Christian Temperance Union, holding sessions in the Methodist Church, could extend to each other the glad hand of confidence and friendship.

A broadened horizon and increased interest in all departments of work were

evidenced in the reports of the various secretaries of the Synodical Society; and already we recognize the advantage of the strength which lies in union. This union is only two years old, so we feel that we are on the threshold of a future which should thrill with possibilities of a greater service for the Master.

We were hospitably received by the good people of the Reformed Church of Columbiana, and when our President, Mrs. R. W. Herbster, expressed to Rev. Wiest, the Pastor, our appreciation of his untiring efforts, supported by the busy hands of the women of the church, he replied that they administered to our temporal needs only, but that we had transformed the temporal things into the spiritual, and had returned them to the people of Columbiana.

Was not that a beautiful thought? If we merited the compliment, the President ascribed the credit to two things: first, a little band of women in Dayton, Ohio, each morning of the convention offered prayers for the success of the meetings; and second, the devotional services so thoughtfully arranged by Mrs. H. S. Gekeler kept before us constantly the Christian virtues of open-heartedness, meekness, devotion, sacrifice, faith and confidence as she sketched the characters of Lydia, Mary, Priscilla, Queen of Sheba, Jethro's daughter and Rhoda, the classical Presidents in turn offering the special prayers.

This report must of necessity be a brief resume, so not much can be said of each department.

It was, however, a joy to note that the secretaries are loyally carrying out the suggestions made by the cabinet of the W. M. S. O. S., each carefully guarding the activities of her own department, and yet deeply concerned about the welfare of all other departments, to the end that the closing year of the triennium may be the banner year.

Mrs. Krammes and Mrs. Winter in their forceful addresses, laid upon our hearts as never before the fact that both our life service and our gifts are a matter of individual conscience, and that neither one should suffer because of our worldly

desires. Mrs. Sam Higginbottom, who told of her work among the lepers of Allahabad, India, prefaced her remarks with a recital of what our own Dr. and Mrs. Staudt are accomplishing in our new and wonderful field in Baghdad in Mesopotamia.

In Mrs. Staudt's School for Girls, sixty girls were turned away last year for lack of room in sitting and dining rooms. Is this a challenge to our women?

Miss Edith Tunestead, of our Fairview Park Hospital, Cleveland, described the business of being a nurse; a calling which is a great character builder, since a high sense of honor is developed when a girl must put aside her own desires to take care of a patient whom she has never seen.

Mrs. Helen Otte Baker, beloved by us all, spoke of "Girls Who Are Different." Mrs. Baker has been a teacher in Japan for three years, and of course she told us about her own girls in Miyagi Jo Gakko. She reported that ninety-five percent of the high school girls, and eighty percent of the dormitory girls became Christians, and these are the girls "who are different."

But we have girls at home, too, who are different, and eighty of them were seated at the banquet table on Guild night. The tables were artistically decorated in the Guild colors, and Mrs. Diefenbach had arranged an interesting program. Mrs. Krammes responded to the subject, "The Gleam," and Miss Ruth Bruns, of Memorial Church, Dayton, told us how the girls were "Following the Gleam," so you see the Woman's Missionary Society and the Girls' Missionary Guild form a linked-up array of women and girls whose "team work must make for success."

Of course, the Thank-offering took a prominent place on the program. In fact, it appeared when it was not booked to appear—it seemed that all arguments led to it, for our interest seemed to centre in the building of the Hospital in China. Mrs. Benner, synodical thank-offering secretary, very gleefully announced that her Classical had gone over the top in raising its quota for the men's wing of the hospital. What one classical has



done, all can do, so we are confident that the W. M. S. O. S. will more than reach its quota. Mrs. Zartman has not given us a maximum for each box, but she hopes for an average of five dollars.

Our banner for Life and In Memoriam Members decorated the wall throughout the sessions, sixteen silver and eleven gold stars being added to mark the increase in membership during the last year.

The Honor Roll of Missionaries who had gone to the Foreign Fields from the State of Ohio was beautifully demonstrated by Mrs. F. W. Leich, of Dayton. On the table was placed a large white cake, two bouquet holders and sixteen small candle-sticks. As she called the names of the missionaries from Ohio who are now in Japan, her daughter placed in the bouquet holders a sprig of plum blossoms for each name; for the workers in China, a red or white candle was placed in the candle-sticks, and for the missionaries whose work was left unfinished, for unavoidable reasons, small American flags were inserted in the cake. The assembling of the plum blossoms, candles and flags showed that seven missionaries from Ohio are now working in Japan, sixteen are in China, and ten, through the Providence of God, left their work for others to complete.

We ask the indulgence of our sister organization when we say that our next interest centres around the residence for missionaries who are home on furlough, which is being erected in Tiffin, Ohio. The plans for a double house were presented to the delegates by Mrs. H. N. Kerst, of Canton, chairman of the Board

of Trustees of the Home. There is nothing ornate in the structure, but not a single comfort or convenience has been overlooked, and we know that the entire membership of the Reformed Church will rejoice in the thought that there will be a place where our tired missionaries, who so desire, can enjoy complete repose while in America.

Blankets, comforts, pillows, pillow-slips, and kitchen furnishings have already been pledged, and we will need them early next year, for by the time this report appears, the building will be ready for the roof.

Plans were also formulated whereby the new Halls at Heidelberg will be made home-like, for, if we expect to kindle the flame in foreign lands, it behooves us to keep the "home fires burning." Mrs. A. K. Zartman started a fund for linen by donating \$50 toward furnishing linen for France Hall and the Boy's Dining Hall. Industrial Societies are also asked to lend their assistance.

I must not forget to report that the literature sales were the largest on record for Ohio Synodical. Mrs. Anna Miller was busy both advertising and selling books and the fine supply of literature provided by the various secretaries, under the supervision of the Educational Commission.

All in all, the W. M. S. O. S. is glad to be one of seven living spokes in the wheel of the general organization, and we heartily wish for a quickened spirit, as we unitedly help to "push missions along."

EVA KROUT.

### EVERYLAND'S SPECIAL CHRISTMAS PRICES FOR SUNDAY SCHOOL TEACHERS AND OTHERS

Realizing that many Sunday School teachers cannot afford to give their scholars expensive Christmas presents but that they sincerely desire to give something *worth while*, we make the following offer:

*Everyland for Six Months, January Through June, 1926, for Fifty Cents*  
Magazines will be sent to individual

addresses, the January copy being sent before January 1st—Christmas announcement Cards with envelopes to match, will be sent to the teacher. She may write in her own name as donor and may mail or deliver the cards as she prefers. Order from Carrie M. Kerschner, 416 Schaff Building, 1505 Race street, Philadelphia.

## "THE CHRIST OF THE ANDES"

(To be used with December Program)

The story of what the women of Argentina and Chile have done to establish peace between these two countries is one of fascinating interest. The Andes Mountains, which are so high that their summits are always covered with snow, separate these two countries of South America. A dispute arose between the two countries as to the exact boundary line up there on the mountains. Quarrel after quarrel resulted in their getting ready to fight over it by building guns and warships and training their soldiers, but the women of these two countries did not want war. Through the efforts of two bishops and the women, the leaders finally agreed to submit the question to Queen Victoria of England for arbitration and a treaty of peace was signed on May 28, 1923.

In the meantime a young Argentine sculptor had made a beautiful bronze

statue of Christ from cannon taken during the War of Independence with Spain. Senora de Costa, on the day the Treaty was signed, invited the Argentine President and Chile's representative to inspect this statue and asked permission to have it placed on the highest accessible peak of the Andes as a symbol of perpetual peace between Argentine and Chile. This was done at the cost of \$100,000. There it stands amid the eternal snows, teaching the whole world a noble lesson. On its granite base are carved the words:

"Sooner shall these mountains crumble to dust than Argentines and Chileans break the peace which, at the feet of Christ the Redeemer, they have sworn to maintain."

It was the *women* of Argentine and Chile who raised the money for the wonderful statue, "The Christ of the Andes."

## STEWARDSHIP MEDITATION

### THE THIRD IN THE SERIES

*By Wilhemina B. Lentz*

Topic—God's command concerning man's stewardship. (The tithe.)

Scripture thought—"Honor the Lord with thy substance." God has entrusted many things to us and over and over again it is enjoined upon us that a return is expected, not only of our substance, but our time and talents. Gen. 28: 20-22; Lev. 27: 30-32; Deut. 14: 22; I Cor. 16: 12.

Prayer thought—In acknowledging our stewardship may we remember that we are to be found faithful in the use of time, talents and money—so that the tithe may be only a small part of what we give to Him who gave us all things.

Question—Is stewardship optional?

Answer—By no means, "Stewardship grows out of our obligation to God as Creator, Owner and Giver of all things material and spiritual and is indispensable to a life of obedience, love and gratitude."

"He is dead whose hand is not open wide  
To help the need of a human brother;  
He doubles the length of his life-long ride  
Who gives his fortunate place to  
another;

And a thousand million lives are his  
Who carries the world in his sympathies;  
To give is to live."

Prayer calendar.

## Literature Chat

CARRIE M. KERSCHNER

**N**OW'S the time, here's the place and you're the women to read about the big Peace program we want each Missionary Society to plan for some evening during December. What better month to do this than the one following November, in which we have made a special Thank Offering for blessings received during the year, and the one in which God gave to the world His Son, The Prince of Peace! Women are the chief sufferers during war and after the war. Recount the costs of the recent world war: "Ten million dead; three million missing, supposedly dead; **NINE MILLION ORPHANS; FIVE MILLION WAR WIDOWS;** three million prisoners, fifteen million refugees and homeless; twenty million wounded." We hear all women say "It must never happen again!" But what are you **DOING** about it? Will you let this opportunity to create sentiment for World Peace lie in the handful of women who **MAY** find time to attend the Missionary Meeting in December, or **WILL YOU MAKE AN EFFORT TO HAVE EVERY WOMAN IN YOUR CONGREGATION, YEA, IN YOUR TOWN, PRESENT AT A WORLD PEACE NIGHT?** Someone must take the initiative—why not you? The Woman's Missionary Society is prepared to meet demands for promotional material. There are the "America First" post cards issued by the National Council for Prevention of War. Use them for invitation purposes, or solicit the presence of all the women and men in your church or community by personal invitation.

Having your audience, how will you spend the evening? This is not an evening merely for entertainment, but for worthwhile hours. A program has been prepared for you in Programs and Suggestions. Take this and elaborate upon

it, ad libitum, using the leaflet "That They All May Be One," sample in program packet, for responses, etc. Give as many persons as possible a share in the program. Some of the hymns suggested in the service "That They All May Be One" may be sung as solos, others antiphonally. If desired, have special music. Have good singing. The feature of the evening should be an address on "Peace." Engage a good speaker and give him the book "On Earth Peace," to use as a basis for his remarks. Instead of one speaker, three women may be asked to present chapters of the book. Give each woman fifteen minutes. As a result of your meeting may come a resolution urging your congressman to use his influence in the furtherance of World Peace. This is a workable project. Try it.

Riding in the train at half after six in the morning we see hundreds of spider webs beautifully and exquisitely spun, with the weaver proudly seated in the center. We women have it in our power to spin and weave into the fabric of public sentiment beautiful thoughts of "Peace on Earth"—thoughts that will, in time, form a perfect circle of "good will to men."

America First post cards, 1c each; \$1.00 per 100. Posters 12½ by 19 inches, 15c postpaid. "On Earth Peace", 30c; 10 for \$2.50 "That They All May Be One," 5c each.

The picture of "The Christ of the Andes," the story of which is related elsewhere in this issue, sells for 10c. It would be well to have a copy of it as the story is read.

"A Litany of Peace" has been prepared for use with the Peace Program, which we hope all of the women will hold sometime during the month of December. The litany can be used by the pastor for the opening of the service. The price is 2 for 5c.

Eastern and Potomac Synods order from Carrie M. Kerschner, 416 Schaff Bldg., 1505 Race street, Philadelphia, Pa. All other Synods order from the Woman's Missionary Society, 9 Remmele Block, Tiffin, Ohio.



# Girls' Missionary Guild

MRS. ANNETTA H. WINTER, Secretary

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ONE of the most beautiful of Christmas customs is the singing of carols for "shut-ins" and friends. The suggestion is made in the Program Helps that the girls practice the carols at their December meeting so that they may go caroling on Christmas Eve. As the girls go from home to home, singing, they should remember the girls of Miyagi College, Ziener Girls' School and Shenchowfu Girls' School. These girls in China and Japan have learned of the love of Christ in the schools which our Guilds help to support. On Christmas Eve they, too, sing the carols and take cheer to many friends.

A recent survey shows the number of new Girls' Missionary Guilds with the number of their charter members, organized during the six months since the annual report was made: Potomac Synod, 5 new Guilds, charter members, 71; Midwest, 7 new Guilds, charter members, 48; Ohio, 4 new Guilds, charter members, 48; Pittsburgh, 2 new Guilds, charter members, 28; Eastern, 2 new Guilds, charter members, 13; Northwest, 1 new Guild, charter members, 13. This is a total of 21 Guilds organized in the six months following April 1, totalling a membership of 221.

The Secretary is happy to report the following newly organized Guilds: Mt. Hope Church, Greensboro, N. C.; Lone Tree, Iowa; Fourth Church, Harrisburg, Pa.; Zion Church, Millersville, Pa.; Christ Church, Martinsburg, W. Va.

Reports from synodical meetings show an increasing interest in Girls' Missionary Guilds. The importance with which the Woman's Missionary Society of Ohio Synod regards the department may be judged from the places made for the Guild in the program of the recent annual meeting. There was a conference session for Guild representatives and leaders, a

G. M. G. banquet and a play, "The A. B. Y. T. Club," presented by the Columbian Guild. The following speakers were selected to bring special messages to the Guild representatives: Miss Edith Tunstead spoke of the work at the Fairview Park Hospital; Mrs. Annetta H. Winter emphasized the importance of organized missionary work for the girls and Mrs. D. D. Baker (Helen Otte) presented the work at Miyagi College in an address "Girls Who Are Different."

On Guild night, during the sessions of the Woman's Missionary of Potomac Synod, the pageant "The Nation and the Cross" was presented by members of Centenary Reformed Church, Winchester, Va. An address, "Understanding," was given by Mrs. Annetta H. Winter.

Following the Guild banquet at the meeting of the Woman's Missionary Society of Northwest Synod there was held a very beautiful consecration service. With a simplicity that was most impressive the Guild girls brought their gifts of mind, hands, budget, thank-offering and life and laid them at the foot of the cross. The effect was heightened by the beauty of the large white cross before which the girls laid their treasures.

Thursday night was Guild Night during the sessions of the Woman's Missionary Society of Eastern Synod. A large number of Guild representatives came to Harrisburg for the occasion. Following the banquet, "Golden Lotus" was presented by the Guild Girls of the Second Reformed Church—the hostess church and the address was made by Miss Alliene DeChant, "I Like 'Em Bumpy."

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## JACK FROST

Old Jack Frost comes sneaking through  
the big west wood  
The wintry winds whistle where the  
goldenrod stood;  
The snow-fairies dance with their magic  
wands of light  
And change this brown old world into a  
fairyland of white.

INA LONG.

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## The Mission Band

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MRS. M. G. SCHUCKER, SECRETARY

### WHAT IS A MISSION BAND?

A MISSION BAND is a group of children organized that they may receive instruction regarding the work in mission fields of our Church and regarding the needs of the children in these mission fields. They should be instructed in the things that enter into the lives of the foreign children and should be made familiar with the surroundings under which the children of missionaries live. To be able to present child experiences in far-away-lands awakens interest in the minds of the children of the home church. To be able to awaken interest is a sign of leadership. As Mission Band Secretary of Potomac Synod I notice the greatest need of this great work is leadership. Oh, for consecrated young people who will be willing to lead children into the true light of "letting their lights shine that others may see."

The future strength of our classical and synodical societies depends largely on the leadership the children of our bands have today.

Many pastors preach sermonettes to the children on a Sunday morning. May I suggest that Mission Band leaders request

the pastor to give at least one missionary story a month about missionary children or about children of the "Twilight Lands."

In Potomac Synod we have had some increase during the year in the number of mission bands. The growth has been principally in the South—our North Carolina Classical Secretary is wide awake. My hope is that more of our secretaries may adopt Miss Suther's example. She visits the churches of the classis, organizes bands and keeps in close touch with the workers. As Paul commends Phoebe to the churches of Rome, so I commend Miss Suther's methods to our other classical secretaries.

The leaders of local mission bands should have an intense love for children. Such a leader has a wonderful opportunity: she may find the child who will make a great and noble future missionary.

The songs the children sing, the prayers they offer, the Scripture lessons they read should tend to mould the lives so that they will be prepared for the Lord's work. Dear leaders, have good courage. With St. Paul say, "Forgetting the things that are behind I press forward to the mark of the prize of the high calling in Christ Jesus."

MRS. J. N. FAUST,  
*Mission Band Secretary*  
*Potomac Synod.*

Spring Grove, Pa.

### THE JUNIOR RED CROSS AT WORK

The Junior Red Cross has been aptly described as one of the strongest and most practical influences for world peace ever conceived.

Starting as a war organization, it has developed into the most remarkable children's movement in world history, and has chapters or representation in forty countries. Its members, through an organized system of correspondence and exchange of information about their respective homelands, besides acquiring friendly contact with each other, are learning and practicing ideals of the highest service.

The American branch of the Junior Red Cross is one of the most active, both at home and abroad. At the same time other countries are keenly alive to its benefits. According to a mission report from Siam, the Junior Red Cross, sponsored by the Siamese Red Cross, and backed by the Government, is being extended in schools throughout the country.

At Tirana, Albania, there was founded, about four years ago by the American Junior Red Cross, a vocational training school. It is under the direction of an American educator, and for the

last two years has been aided by the Albanian Government. The cooperation of the American Juniors, however, has been an important factor in keeping it alive.

Enrolled in the Junior Red Cross are 5,596,633 school children. This is but

one phase of the world-wide activity of the American Red Cross. Each year from Armistice Day to Thanksgiving there is held the Annual Roll Call, during which the appeal is made for new members to help carry on this great work for humanity.

### BREWERIES NOW HOUSE BETTER BUSINESS

"I HAVE made it a point to ascertain what becomes of buildings formerly housing breweries in seven west central states. Without exception these buildings now house industries which employ from three to four times as many wage earners, at better wages than previously.

"One million dollars invested in alcoholic beverages gave employment to 77 people. The same investment in iron and steel employs nearly 500 people; leather products about 400, paper and printing about the same. These figures are taken from the United States Census Reports and should therefore be fair.

There is a building in Joplin, Missouri, formerly used as a brewery, when only 12 people were employed. Today it is used as a wholesale grocery and 80 people are employed. This is not an isolated case.

"Labor is more stabilized in America today than at any time in the history of American industry. Employers throughout the Middle West tell me there is smaller labor turnover than ever before and are unanimous in the opinion that prohibition is responsible for this condition.

"The superintendent of a local mission

## 100 Per Cent Honor Roll

The following Societies are 100 per cent—every member a subscriber to THE OUTLOOK OF MISSIONS:

- |                                |                                     |
|--------------------------------|-------------------------------------|
| Salem, Buffalo, N. Y.          | St. John's, Whetstone, Ohio         |
| Mrs. P. Lau.                   | Mrs. C. R. Gibson                   |
| St. John's, Bucyrus, Ohio.     | R. 4 Bucyrus, Ohio                  |
| Mrs. E. Fledderjohann.         | Zion, Sheboygan, Wis. (J. W. M. S.) |
| First, Greensboro, N. C.       | Miss Mildred Schaeve.               |
| Mrs. J. T. Plott.              | Salem, Toledo Ohio.                 |
| First, Nashville, Tenn.        | Mrs. J. F. Vornholt.                |
| Mrs. Thomas McIntyre.          | Saron's, Linton, Ind.               |
| Immanuel, Indianapolis, Ind.   | Miss Bertha Berns.                  |
| Mrs. H. D. Kiewitt.            | St. Paul's, Wolf's, Pa.,            |
| St. John's 4th, Baltimore, Md. | Mrs. E. H. Neiman, York, Pa.        |
| Mrs. George Hucke.             | Third, Youngstown, Ohio.            |
| St. James, Allentown, Pa.      | Mrs. L. V. Keslar.                  |
| Mrs. Warren Koch.              | St. Luke's, Brooklyn, N. Y.         |
| First, Easton, Pa.             | Miss Kathryn M. Planck.             |
| Mrs. M. R. Sterner,            | St. Paul's, East Allentown, Pa.     |
| Phillipsburg, N. J.            | Miss Sallie Kresge.                 |
| First, Burlington, N. C.       | Grace, Detroit, Mich.               |
| Mrs. Z. A. Fowler.             | Mrs. H. I. Rothenberg.              |
| Zion's Church, Culver, Ind.    | First, Gary, Ind.                   |
| Mrs. Clemmens Miller.          | Mrs. Chas. Stephan                  |



took me into one of the club rooms where some 400 or 500 men were seated about the tables. These men are mainly casual workers who habitually make Minneapolis their winter headquarters, this being one of the largest labor markets in the country. The superintendent told me that he did not think one of them was under the influence of liquor, a marked contrast to the old days.

"Labor temples have sprung up all over the North, since the country went dry. The labor temple movement was confined largely to the southern dry states before the Eighteenth Amendment went into effect. The growth of labor

temples is the direct result of prohibition.

"I believe the rank and file of labor union men are against any modification of the prohibition laws, because they fear the return of the saloon. Most of them are convinced that any modification which would permit the sale of beer and wines would mean the return of the licensed drinking place and, in final analysis, the return of the saloon. I am sure labor people generally will not be fooled into a position where their influence would be used in the interests of the liquor traffic again."—RICHARD T. JONES, *District Director United States Employment Service, Minneapolis, Minn.*

### ONE YEAR TO LIVE

"If I had but one year to live,  
 One year to help, one year to give,  
 One year to love, one year to bless,  
 One year the better things to stress,  
 One year to sing, one year to smile,  
 To brighten earth a little while,  
 One year to sing my Maker's praise,  
 One year to fill with work my days,  
 One year to strive for a reward  
 When I should stand before my Lord;  
 I think I would spend each day  
 In the very self-same way

That I do now. For from afar  
 The call may come to cross the bar  
 At any time; and I must be  
 Prepared to meet eternity.  
 So if I have a year to live,  
 Or just one day in which to give  
 A pleasant smile, a helping hand,  
 A mind that tries to understand  
 A fellow creature when in need;  
 'Tis one with me—I take no heed;  
 But try to live each day He sends  
 To serve my gracious Master's end."

### BOARD OF FOREIGN MISSIONS

#### Comparative Receipts for the Month of September

	1924			1925			Increase	Decrease
	Appt.	Specials	Totals	Appt.	Specials	Totals		
Synods .....								
Eastern .....	\$6,427.76	\$553.50	\$6,981.26	\$5,330.35	\$638.05	\$5,968.40	.....	\$1,012.86
Ohio .....	3,779.51	407.50	4,187.01	3,108.90	1,064.33	4,173.23	.....	13.78
Northwest .....	417.99	20.00	437.99	246.61	80.82	327.43	.....	110.56
Pittsburgh .....	680.00	575.00	1,255.00	1,333.78	.....	1,333.78	\$78.78	.....
Potomac .....	1,458.64	547.16	2,005.80	1,681.75	5,056.04	6,737.79	4,731.99	.....
German of East.	140.00	.....	140.00	.....	32.45	32.45	.....	107.55
Mid-West .....	1,132.72	50.00	1,182.72	651.20	46.00	697.20	.....	485.52
W. M. S. G. S. ...	.....	1,914.23	1,914.23	.....	8,523.44	8,523.44	6,609.21	.....
Annuity Bonds ..	.....	.....	.....	.....	500.00	500.00	500.00	.....
Miscellaneous ...	.....	206.00	206.00	.....	254.12	254.12	48.12	.....
Totals .....	\$14,036.62	\$4,273.39	\$18,310.01	\$12,352.59	\$16,195.25	\$28,547.84	\$11,968.10	\$1,730.27
						Net Increase.....	\$10,237.83	

# Provisional List of Stereopticon Lectures

To Be Secured From

## THE DEPARTMENT OF MISSIONARY EDUCATION

Rev. A. V. Casselman, D.D., Secretary

Room 417, Schaff Building, 1505 Race Street, Philadelphia, Pa.

The fee for these lectures is two dollars and return transportation.  
A lecture fully describing every picture accompanies each set of slides.  
Lectures marked with a special star are in preparation.

### Foreign Missions

"The Reformed Church Abroad." A general lecture on the entire foreign missionary enterprise of the Reformed Church.

#### JAPAN

"The Sunrise Kingdom." A general lecture on the country of Japan with special reference to religious conditions.

"Our Japan Mission." A presentation of all of the missionary work of the Reformed Church in Japan.

"The Gospel in Japanese." A general presentation of our evangelistic work amongst the Japanese.

\*"At School in Japan." A lecture on our entire educational work.

"Tohoku Gakuin." A lecture on our educational work for boys and men, concluding with some splendid examples of graduates of North Japan College.

"Miyagi Jo Gakko." A lecture on our educational work for girls.

"Winning the Japanese Women." A story of our evangelistic work amongst the Japanese women.

"The Kindergarten Gate." A presentation of the kindergarten work of the Japan Mission, showing its effect upon the life of the Japanese congregations.

\*"Boys and Girls of Japan." An interesting group of pictures for the boys and girls of America.

\*"Men of Nippon." A lecture especially prepared for presentation to groups of men of the Church, setting forth from a man's point of view the success of our Japan Mission.

#### CHINA

"China Old and New." A general introduction to the modern study of China with reference to Christianity.

"Our China Mission." A presentation of all the missionary work of the Reformed Church in China.

"The Gospel in Yochow." A presentation of the entire work of our Yochow Station.

"The Gospel in Shenchow." A presentation of the entire work of our Shenchow Station.

\*"The Gospel in Chinese." A presentation of the entire evangelistic work of the China Mission.

"The Village Evangel." A description of the work of the Church in the Chinese villages.

\*"The Land of the Scholar." A lecture on Christian education in China with special reference to our own work.

"Beautiful Lakeside." A lecture on the work of Huping Christian College, Yochow.

"Chinese Orchids." A presentation of the educational work for women in China.

"The Healing Hand." A lecture on the medical missionary work.

\*"Men of China." A lecture specially prepared for presentation to groups of men

of the Church, setting forth from a man's point of view the special appeal of the men of China.

"Winning the Chinese Women." A story of our evangelistic work amongst the Chinese women.

\*"Boys and Girls of China." An interesting group of pictures for the boys and girls of America.

#### MOSLEM WORLD

\*"Missions in Mesopotamia." A presentation of the work of the new Mission of the Reformed Church in connection with the United Mission in Mesopotamia.

"The Menace of Mohammedanism." A description of present-day activities of the Mohammedans.

#### GENERAL

"The World Task." A general presentation of the entire foreign missionary enterprise of the Christian Church.

"Of Such is the Kingdom." A lecture on the child life of the world with reference to Christian Missions.

"The Philippines." A short lecture on Christian work in the Philippine Islands. (The fee for this lecture is one dollar.)

"India, Christian and Otherwise." A presentation of the modern Christian movement in India and some non-Christian contrasts.

"Crusade of Compassion." A general lecture on Medical Missions, featuring in conclusion our Red Cross work at Yochow.

#### Home Missions

"America's Unfinished Task." A general presentation of the entire home missionary situation in the United States.

"The Reformed Church in the United States." A lecture on the home missionary work of the Reformed Church.

"The Rural Church." A presentation of the problems of the modern rural church and its new program of community service.

"Our Hungarian Churches." A complete presentation of our work amongst the Hungarian people.

"Our Japanese Home Missions." A presentation of the missionary work of our Japanese congregations in San Francisco and Los Angeles.

\*"The New Northwest." A lecture on the missionary operations of the Department of the Northwest.

"Winning the Winnebagoes." An interesting presentation of the work of the Indian congregation at Black River Falls and the Indian School at Neillsville, Wisconsin.

"The Slav in America." A general lecture on the place of the Slav in American life, with special reference to our Bohemian Missions.

#### Special

"Huldreich Zwingli." A series of beautiful Swiss slides on the life of Zwingli, imported by Rev. G. D. Elliker, New Glarus, Wisconsin.

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*For the Board of Home Missions.*

I give and bequeath to the Board of Home Missions of the Reformed Church in the United States, of which Elder Joseph S. Wise, of Philadelphia, Pa., is treasurer, the sum of \_\_\_\_\_ dollars.

*For the Board of Foreign Missions.*

I give and bequeath to the Board of Foreign Missions of the Reformed Church in the United States, of which Rev. Albert S. Bromer, of Philadelphia, Pa., is treasurer, the sum of \_\_\_\_\_ dollars.

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